

HISTORICAL SKETCHES

*Diocese of
Western North Carolina*

James B. Sill

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HISTORICAL SKETCHES
of Churches In The Diocese
of Western North Carolina
Episcopal Church



RIGHT REV. JUNIUS MOORE HORNER
1859-1933

Bishop of Western North Carolina

HISTORICAL SKETCHES

of Churches In The Diocese
of Western North Carolina

Episcopal Church

By

JAMES B. SILL

Historiographer of The Diocese

1955

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Dedication

This work is dedicated to those members of the Church in our Diocese, who have passed to their rest in Paradise, and whose good and holy lives are examples to us on earth, as we continue to run the race that is set before us. May we with them attain the crown that fadeth not away.

Foreword

The events of the past form the basis of the developments of the present. The characters taking part in the events of the past give us guidance and inspiration in our undertakings of today.

The Reverend James B. Sill, in giving us the historical sketches of the parishes and missions of the Diocese of Western North Carolina, would bid us look, not back, but forward, in order that the Church might fulfill God's will in this Diocese. The author's purpose in writing this book is to enable more persons to know of the Church and her work throughout the western third of the state of North Carolina. We are indebted to the Reverend Mr. Sill for the research he has done in tracing the development of our congregations. His is the first attempt to bring together in writing the early history of the Diocese as a whole.

M. GEORGE HENRY

*Bishop of the Diocese of
Western North Carolina*

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Preface

HAVING undertaken after retirement from the active ministry, to write Historical Sketches of some of our parishes and missions for publication in the Highland Churchman, our monthly paper of the diocese of Western North Carolina, I became sufficiently interested in the work to plan to cover all of our parishes and missions in these Sketches, if God so willed in giving me the ability and health in my old age so to do. My purpose was encouraged by Bishop Gribbin, of the diocese, when I told him that I should like to write about some of our diocesan saints, who had gone to their rest. And so I have tried to cover the ground of our Church life in the western part of the State, from its earliest days to those of the time of our late Bishop Horner. And the idea of gathering the Sketches into book form has only come to me of recent years, for which I have had the encouragement of a committee on the History of the Diocese, appointed by our present Bishop Henry. This is a good name for the committee. And to avoid the expectation of anyone that this book is in the nature of histories of our parishes and missions, I would state that it is a collection of Sketches, not in any way histories, much less a history of the diocese. Am glad to say that some of our parishes have published their histories. I have endeavored to make the Sketches of interest to those of our diocese, other than ones belonging to the Church of which I may be writing. There are some defunct missions and two or three of the smaller missions of today, that have not been given Sketches of their own, tho I have tried to refer to them. There are six general Sketches, one on "Bishop Cheshire," one on "Bishop Horner," one on "Forming of the Jurisdiction of Asheville," one on "Diocesan Finances of 1899," one on "We Become a Diocese," and one "Our Religious Background," which seemed necessary for completing the picture of our Church life. Also Sketches on our four Diocesan Industrial or Boarding Schools. There are priests and lay-folk, men and women, who deserve more recognition as faithful members of the Church, other than I have been able to give. I know the inadequacy and shortcomings of much of what I have written. My hope is that my efforts will help towards a greater appreciation in our day of our good and holy heritage in the Church of Western North Carolina.

The committee on Diocesan History has furthered the book's publication, to whom I am indebted, its members being Rev. G. Mark Jenkins, Rev. A. Rufus Morgan, Mrs. Sadie S. Patton, and Miss Lucy Fletcher, and myself.

The Sketches will have the headings of Name and Location of Church, and there will be an Index for page references. They are arranged according to three periods of time, altho some extend into a further period than the one to which they are assigned.

I alone am responsible for the facts and their interpretation as contained in the Sketches. I have given the date when the Sketch was written, where I have thought it necessary. And I have thought best not to eliminate some repetitions, as they occur. I hope that I have not referred to "horse and buggy days" too often.

I am indebted to the Church of The Redeemer and Rev. W. M. Maxey for affording a Publication Office for the book. I am also indebted to those who are serving as sponsors in assisting me in the cost of publication, and to Rev. Grant Folmsbee, of Tryon, as secretary-treasurer assistant.

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HISTORICAL SKETCHES
of Churches In The Diocese
of Western North Carolina
Episcopal Church

Chapter I

Introductory Sketch Written In 1945

IT IS WELL to keep alive an interest in the history of our diocese. Certain facts and data are given here of our Church's life in that part of North Carolina which is included in what is now the diocese of Western North Carolina.

The diocese was organized in 1922, the primary Convention being held at the Church of the Ascension, Hickory, October 18th and 19th of that year. It was formed out of the former Missionary District of Asheville, including the same area of the state as did the District. Bishop Junius M. Horner was the first bishop of the diocese, having been the bishop of the Missionary District since 1898. He was elected to that office by the General Convention of the Church, (as is the custom of choosing Missionary Bishops) and had the privilege of becoming the Diocesan, according to the Church's Canons.

The Missionary District of Asheville had been formed in 1895, the area of the state included in it having previously belonged to the Diocese of North Carolina, with Bishop Joseph B. Cheshire as bishop at the time, and continuing as bishop of the new District until Bishop Horner's consecration. This year, therefore, marks the fiftieth anniversary of our Church life in the western part of the state as separately organized from the parent diocese. It is interesting to note that one clergyman and two laymen are still active in the diocese from that long ago time. The Rev. J. T. Kennedy was present as a deacon at the forming of the District, and although now a retired priest continues his useful ministry as he is needed in our work among the colored. Mr. Haywood Parker, beloved and respected as an official of the diocese, having filled various positions in his years of service, was present at the formation of the District, as also was Mr. John H. Pearson, who though not now an official of the diocese, is still active in his parish of Grace Church, Morganton.

And going back another fifty years, approximately, from 1895, we find the beginnings of parish life and the building of churches in what became the District of Asheville. Bishop J. S. Ives was bishop of

North Carolina at the time, being the second bishop of the diocese of North Carolina.

Our oldest parishes are St. Luke's, Lincolnton, St. James' Lenoir, Grace Church, Morganton, and Holy Cross, Valle Crucis. St. John's, Flat Rock, had been built a few years before these Churches, but did not become a parish of the diocese for some years. Trinity Church, Asheville, was built and the parish organized soon after these, about 1850.

Going still further back fifty and more years, we can only find groups of persons meeting as members of the Episcopal Church in Burke and Lincoln Counties, under the ministrations of "Parson" Miller, who received both Lutheran and Episcopal Ordinations, but no permanent parish or mission organizations as yet completed.

Early Diocesan Life

WE OF Western North Carolina became an independent part of the Church when we became a Missionary District in 1895. Before this, we belonged to the Diocese of North Carolina, which was organized in 1817. We of the western part of the state must not forget our heritage. For several years after the close of the Revolutionary War attempts had been made in the eastern part of the state to organize a diocese. Three clergymen and six laymen composed the convention of 1817, at which Bishop William Channing Moore of Virginia was chosen to add the oversight of the newly-formed diocese to that of his own.

The Rev. John Stark Ravenscroft, when elected our bishop in 1823, was rector of St. James' parish, Mecklenburg County, Virginia, which borders on North Carolina. Largely due to his efforts, the Church in North Carolina began to take on new life. Bishop Moore had been able to give but little time to the oversight of our diocese. Bishop Ravenscroft's name is known in Asheville through "Ravenscroft Drive," and is known in the city's history through "Ravenscroft School," a Church school for boys, established in 1856; the brick building of the school still stands on Ravenscroft Drive. Bishop Ravenscroft was a man of strong convictions and a forceful character. After serving as a lay-elder in the Methodist Church in Virginia, he gave much study to the claims of the Episcopal Church and decided to enter the Sacred Ministry. He was accepted by Bishop Moore as a candidate and later ordained.

At a time when belief in the Church on the part of its members in N. C. needed strengthening, Bishop Ravenscroft brought his firm faith in the Church's authority and historic position. He was bishop for only seven years, being, as was the custom then for bishops, a rector also of a parish, Christ Church, Raleigh. In writing about him, the late Bishop Cheshire has said "he put the stamp of a personality upon the diocese which perpetuated itself through the men whom he had influenced and gave a permanent character to the Church, which it has not wholly lost" (1910). Bishop Ravenscroft said on an occasion "Everything seems to convince me more and more of the injurious tendencies of halfway measures. Every circumstance confirms the propriety of being open and candid in declaring our principles."

Bishop Ravenscroft was over six feet in height, was "of lofty presence and with an eye-piercing and full of command. In his manner an apparent austerity, which sprang for the most part from the strength

of his mental conceptions and the forcible language in which he expressed them." He had a powerful voice, described by one hearer as that of "the roaring of a lion." He was 51 years old when he became bishop. He labored unceasingly, traveling in all kinds of weather.

Twenty-five parishes were reported in the diocese in 1823, of which of interest to us were Whitehaven, Smyrna and St. Peter's in Lincoln County, and St. Andrew's in Burke County. "Parson" Miller had been in charge of these as a Lutheran minister, although always owning allegiance to the Episcopal Church, in which he had been brought up. His is an interesting story. He was ordained deacon and priest by Bishop Moore in 1821, and was the chairman of the convention that elected Bishop Ravenscroft. The latter in visiting "Parson" Miller's field in 1824 confirmed 41 persons. "Parson" Miller was living then near St. Andrew's, a few miles from Lenoir, and was 69 years of age. At his death in 1834, he had labored for 40 years in the eastern part of our present diocese. No doubt, results of his labors are to be found in the beginnings of the parishes of St. James', Lenoir, and St. Luke's, Lincolnton.

An event of Bishop Ravenscroft's life, of interest to us, were his journeys through the mountain section of our diocese in 1828-29, on his way to Tennessee, where he helped in organizing the diocese there. He officiated at Morganton, Asheville and Warm Springs, according to the Rev. W. R. Wetmore and the Rev. James A. Weston, in "An Historical Sketch of the Church in Western North Carolina." It is said on good authority that one woman traveled 75 miles on horseback to receive the Holy Communion from "Parson" Miller at Morganton. The hardships encountered in those days !

Our Religious Background

IN ITS doctrine, discipline, and worship (See p. VI, Preface to the P.B.) our diocese of Western North Carolina is a descendant of the old Church of England. As we review our history, we know that the American Revolution of 1776 was the occasion of the founding of our government of the United States. It was also the occasion of the forming of an American Church on the foundation of the English Church of the previous Colonial Period in America. The same congregations, Church buildings, ministry, sacraments and scriptures continued after the Revolution as before. We needed to send certain priests across the ocean to be made bishops in Scotland and England, that we might have a complete ministry. The English Church not having provided resident bishops for us in the Colonial Period, our candidates for the ministry needed to go to England for ordination. English priests also had been sent over as rectors of parishes and missionaries. Then we needed also an American Book of Common Prayer and to form our National and Diocesan Church organizations, usually named conventions. We had been an Established Church in North Carolina, as in Virginia and South Carolina, in Colonial days, that is the Church of the Colony, supported partly by taxes with ministers licensed by the crown governor of the state. Freedom of religious denominations had been, however, partially granted before the Revolution.

The eighteenth century saw large numbers emigrating into North Carolina, one stream settling in the lower Piedmont country, as we speak of it now, and another entering into the Watauga country, the name of the well known river of Ashe County. They had all come within a few years from the old countries of Ireland, Scotland, England and the lowlands of Germany. The prevailing nationality of those entering through the mountain valleys is generally spoken of as Scotch-Irish. They were Scotch who had settled in the north of Ireland and because of oppressions both of a political and ecclesiastic nature by the English crown emigrated to a land where they could have more civil and religious freedom. In the trek south in this land they were joined chiefly by English and German folk who had settled in Pennsylvania. The story of the settlement of our mountain country is most interesting. It has been attractively written by Horace Kephart in "Southern Highlanders" and by Margaret Morley in "Carolina Mountains." Those who wish more scientific accounts should consult Campbell's "The Southern Highlanders," or Samuel Ashe's "History of North Carolina."

The story of the German settlements in what are now Catawba, Lincoln and adjoining counties is also interesting.

The settlers in the Piedmont and mountain country brought with them allegiance to Presbyterianism, and to the Moravian and Lutheran beliefs, and they were staunch in their religious faith. The faith and character of these American pioneers was of long development, resulting from the upheaval due to the Protestant Reformation in Europe of the 16th Century. The Scotch-Irish Presbyterians were the prevailing religious folks that settled in our mountain country. The churches and influence of the Colonial Church of England were found chiefly in the eastern part of the state. The Presbyterians then were required as citizens to support the established church and to conform to certain laws, requiring license to organize and worship. Full freedom of religion, as the term is, was of a later date. Living in remote sections of the state and with their inherited antipathy to the English Crown and Church, conditions were conducive to the holding on to their inherited faith. Only a few ministers were among them, but everywhere congregations were formed. We of the Episcopal Church recognize the virtues of those of our forefathers, which in broad terms may be spoken of as belief in Christian worship and fellowship, belief in a democratic form of society, and belief in education. While this last was difficult to develop in public ways, we know the debt we owe to the Presbyterians for the foundations of school-life through Western North Carolina. We see the results today in colleges that have grown from those early sources. We owe it as a debt to the early settlers for their moral character, their personal and family expression of religious faith, marked by industry, frugality, courage, perseverance, pride of home and ancestry, and, as when called on to support the American Revolution, their fighting nature.

The growth of Methodism after the Revolution resulted in their ministers from Virginia and elsewhere preaching through the mountain country. Arduous travels of the circuit riders brought people together in distant sections, and the laymen and ministers of the Baptists were equally successful in the conversion of many to their ways of belief. We are merely referring to the influx and spread of Christian teachings in Western North Carolina, at the close of the 18th century and through the early 19th, to show something of the religious background that our Church found and needed to recognize and to build upon in becoming established many years later. Until the forming of the American government our Church was associated with the English Crown, closely so in North Carolina, where it was the official Church of the Colony, and the vestries of the parishes in North Carolina represented the landowners and others of the wealthier classes.

The desire for more freedom of religion, and the spirit of evangelism towards the poor and neglected classes, presented with emotional appeal, prompted the farming or peasant and pioneering people, as

they migrated westward, to follow and accept the preaching of the Baptists and Methodists, who soon vied with the earlier Presbyterians in forming congregations and building Churches in the mountain lands. We must recall that our first bishop, Bishop Ravenscroft, was only consecrated in 1823.

We owe a debt to the German Lutherans for their long years, during the latter half of the 18th and the early 19th centuries, of maintaining Christian worship and faith in the eastern counties of our diocese, notably Catawba and Lincoln. Their adherence to liturgical services, to an ordered form of Church government, and to religious education, were of value to our Church's later influence in that section. Let us remember the worth of Rev. Robert Johnson Miller, known as "Parson" Miller, who from 1794 to 1834 established and served Churches in Lincoln, Burke and Caldwell counties, first as a Lutheran Minister, later as a priest of the Church, and who said, while still a Lutheran Minister that he "longed more for nothing on this side the glory of Heaven than to see the revival of Episcopacy in our beloved country. One hundred years after his death, in 1934, it was my privilege, while in charge of The Redeemer, Shelby, to have the Lutherans of the city for a time use our Church, and to unite with them in an Easter Evensong.

BISHOP IVES AND DIOCESAN SCHOOLS

IT WAS during the episcopate of the Rt. Rev. Levi Silliman Ives that Church life in the section of the state that is now our diocese was permanently organized. As the results of "Parson" Miller's labors in Lincoln and Burke Counties, which were more or less of a Lutheran character, Bishop Ives found some who desired confirmation, being confirmed by him. Members of the White Haven congregation were among those who formed the parish of St. Luke's, Lincolnton, and members of St. Andrew's, Burke County, were among those who formed the parish of St. James', Lenoir. Bishop Ives became bishop in 1831. In the following years he visited St. Andrew's congregation, also Morganton, Asheville, and Hot Springs. (It is to be noted that he continued on into Tennessee, following up Bishop Ravenscroft's interests in the organization of the diocese there.) In 1836 Bishop Ives consecrated St. John's Church, Flat Rock, a visit to this oldest of our diocesan churches being well worth our time. St. Luke's, Lincolnton, claims to be the oldest of our parishes, being admitted to the convention of the diocese in 1843. St. John's Church, Rutherfordton, now St. Francis', was evidently built between 1844 and '47, but not until later admitted as a parish in the diocese. Grace Church, Morganton, was admitted as a parish in 1845, and St. James', Lenoir, in 1849. These beginnings of parish life were during Bishop Ives' episcopate. When he entered upon it, there were fifteen clergy in the diocese, and 800 communicants. When he resigned in 1852, there were 40 clergy, and 2,000 communicants.

Bishop Ives was only 34 when consecrated, much younger than our first bishop, Bishop Ravenscroft. He was of an old Connecticut family, and married a daughter of Bishop Hobart, of New York. He was of a zealous and missionary spirit. He was a father-in-God to the Negro as well as to those of his own race, encouraging the interest that he found among owners of estates in Eastern Carolina in the religious care of their many slaves. The bishop found a fertile soil among his clergy and laymen in promoting the Church's education of the young, and he drew ones from outside the diocese as helpers in starting Church schools. A school for boys, called the Episcopal School, was opened in Raleigh in 1834, which functioned for five years. Due to expansion of school property, the erection of new buildings and not sufficiently financed, the school was obliged to close. But out of its failure, and on its property, arose in 1842 St. Mary's School for girls. The name of the Rev. Albert Smedes, an educator, whom the Bishop invited to come from New York, will always remain as the first principal of St. Mary's. It has had a continuous history until today. (Mr. Smedes also revived a boys' school, called Trinity, which lasted a few years.)

It is in our own diocesan part of N. C. where the name of Bishop Ives will be most remembered as a promoter of Church school life. The story of those days at Valle Crucis, that began about 1842, is most interesting. It was here that a boarding school for mountain boys and a school of preparation for candidates for the Ministry was established. Let us picture to ourselves the ideal of the good bishop, as he saw the need of education, both secular and religious, and of the preaching of the Church's faith in this far-away corner of his vast diocese. A farm needed to be purchased, and buildings erected, teachers secured, and neighboring families interested in sending students. The Episcopal Church and her ways were unknown quantities in this region. But worthy men were found to manage and direct the school and farm, some of them being candidates for the Ministry. The school lasted only a short time, but the training of men for the Ministry and the missionary work in the immediate and distant neighborhood went on. These were young men in training, except William West Skiles, who came from the eastern part of the state to take charge of the farm and was later ordained deacon. Here the Revs' Jarvis Buxton, Richard W. Barber, and Charles T. Bland, who all continued their ministry in Western North Carolina, became deacons, as also others. There were in all eight candidates for the Ministry. Others to be remembered in those days at Valle Crucis are the Rev. Henry H. Prout, who was chief missionary, and later rector at St. James', Lenoir, the Rev. William Glennis French, head of the institution, and later for 40 years in city mission work in New York, and the Rev. W. Passmore, who succeeded "Father William" French, as he was called. If Bishop Ives had stayed loyal to his Church, the institution at Valle Crucis might have continued longer than it did. On his resignation as bishop in 1852, those studying and at work there in the Ministry, left with the exception of Mr. Skiles and Mr. Prout, who continued to labor in the missionary field, the former until his death 10 years later.

This beginning of Church life at Valle Crucis was a fine ideal of the bishop's, and a bold venture that involved much hard labor and exercise of Christian faith. He was not a well man during most of his episcopate, his judgment became unbalanced, and he transferred his ministry to that of the Roman Communion.

Chapter II

TRINITY CHURCH ASHEVILLE

Written in 1946

HOW DIFFERENT Asheville was 100 years ago from what it is today! It was then, in 1847, that the Rev. Jarvis Buxton, a young deacon in-charge of St. John's Church, Rutherfordton, came there to minister to a few Church people and start an organization soon to develop into a parish. He may have come on horseback, as he was fond of riding. He came to a village of some 800 people. We may be able to picture an old court house, with outdoor whipping post and stocks, of course a jail, a few stores, a tannery, scattered homes, and two hotels, one of which was the Eagle, later to become famous, and in front of which in a few years "the long tin horn" of the driver would sound as he brought his stage coach and passengers up from the low country.

The Presbyterians had already built on the present site of their house of worship as had the Methodists opposite, with graveyards adjoining. After using rooms in different buildings for services, and having given up the charge at Rutherfordton, Mr. Buxton and the few Church members (it is said that there were only two upon his arrival, Mrs. Henrietta Patton and Mrs. William Coleman) decided to build a church. This was of brick and on the present site of Trinity, and was consecrated by Bishop Ives on July 6th, 1851, a parish organization having been formed. So began the use of the section of Asheville where a few years later was built the school for boys, and Mr. Buxton's home which stood behind the site of the present Bishop's house.

Family names of the founders and early members of Trinity are familiar to Church people today. Among the founders were Mr. and Mrs. James W. Patton, Mrs. William Coleman, Mr. and Mrs. James Norwood, Mrs. Philetus Roberts, Misses Margaret and Charlotte Kerr. Other early members were Mrs. N. W. Woodfin, Judge Baily and General James G. Martin.

Mr. Buxton was a man of much energy, tall and heavy-set, with bushy hair as described to me, of dignified bearing which grew as his years increased. He brought his young wife, who was Miss Anna Nash Cameron of Fayetteville, to Asheville soon after entering on his work there. In time there were seven children, five daughters and two sons, all described as of large stature. Mr. Buxton was born near Washington, N. C., in 1820. He was a graduate of the University of

North Carolina and General Seminary. He was one of the young men who helped in the work started at Valle Crucis under Bishop Ives, and was ordained deacon there. He was advanced to the priesthood in 1849 at Rutherfordton. His ministry at Trinity lasted 42 years.

The three chief marks of Dr. Buxton's pastorate, as well as I can gather, were his faithfulness in the worship of the Church and in his pastoral duties, his interest in promoting education, and his missionary activities. We find weekday as well as Sunday services held on Wednesdays and Fridays, and the congregations outgrew the first Church so that a new brick structure was erected in the eighties. Soon after settling in Asheville, Dr. Buxton started the School for boys, called Ravenscroft after the first bishop of North Carolina. He wrote in starting the school "We educate the boys of the Church in the methods of the Prayer Book and all Christian culture." As his missionary activities expanded, Dr. Buxton was instrumental in founding the work at Grace Chapel, Trinity Chapel, Haw Creek, St. Luke's, Chunn's Cove, and a chapel of which St. Matthias was the outgrowth. As the mission work grew there was need of priests to carry it on, which means a further story of the Ravenscroft Associate Mission and a further story of Dr. Buxton's later years.

ST. PHILIP'S CHURCH — BREVARD

IT WAS through visits and ministrations of Dr. Hillhouse Buel that a congregation was formed at Brevard. He was the director of the Ravenscroft Associate Mission, which meant one or two priests associated with him and living in Asheville, their interests being in caring for congregations of our Church people, whether near to or at distances from Asheville. There might or might not be a Church building in which the congregations worshipped. Several established Mission Churches have resulted from the interests of the missionaries. A parish has been the result at Brevard. Bishop Atkinson and Bishop Lyman made visits there with Dr. Buel as early as 1873, before there was a Church building, on one occasion, possibly on others, having services in the Methodist Chapel. Services were also held in the Court House, the first one which was built in 1874, and in a public hall. The corner-stone of the Church, a wooden structure, was laid August 7th, 1883, the lot having been given by Mrs. Robert W. Hume and her children. It was eight years, however, before the building was completed, the consecration taking place October 20, 1891 by Bishop Lyman, although the Church had been used for several years. The Diocesan Journal of 1888 reports 20 communicants. In 1887 Bishop Lyman reports of his visit the previous year, "It was the first time I

had officiated in the new and tasteful Church, which is not yet entirely completed. We have a small band of Church workers there and they are not able without assistance to do what their hearts are yearning to accomplish."

The final value of the Church was stated as \$3,000.00 and its seating capacity 120 persons. After Dr. Buel's retirement from his active ministry, Rev. Scott B. Rathbun carried on at St. Philip's, and Mr. Albert Jenkins served as lay-reader.

There is a previous history of St. Philip's, which concerns a Church known as St. Paul's in the Valley, some three miles east of Brevard. Here there was a settlement of families coming for the summertime from the lower lands of Charleston and South Carolina, like the settlement some years previous at Flat Rock, not many miles distant. We have the names of ones who built homes: Dr. Hugh Rutledge, Henry Ewbank, John Gadsden and Albert Jenkins. A congregation of the Church was organized in July, 1856, by the families of the above, except that of the Jenkins', who arrived soon after. \$1650.00 was raised for a Church building. Bishop Atkinson visited here in August, 1856. Before the Church was completed, a frame building, Rev. J. S. Hanckel had joined forces with the laity, and began to hold services in the carriage shed of Mr. Johnstone Sunday mornings and at the Methodist Camp-ground in the afternoons. He was a professor at the South Carolina Theological Seminary at Camden, and purchased a home for summer purpose in the valley. St. Paul's was used only for four or five months in the summer, used for the first time in 1857 and consecrated by Bishop Atkinson in 1860. A report for 1858 gives 26 communicants, half of whom were "visitors," so given. In August 1859 there were 4 confirmed. During the years of the Civil War Church life ceased, the settlement broken up. Mr. Hanckel took all altar vessels and books to Camden, putting them in the care of the Church there. Not until 1873 were these brought back to St. Paul's by Dr. D. H. Buel of Asheville, and I find no revival of Church services until then. In 1875, thirty-eight dollars was spent on repairs of the Church. And in 1878 Bishop Lyman made a visitation. Services continued being held until 1884 or '85.

The families of St. Paul's in the Valley transferred their interest to the building of the Church in Brevard. We find gifts for it made by Albert Jenkins, Dr. C. W. Hunt, Henry Ewbank, John A. Gadsden, the Johnstones and others, as also by "friends in Charleston, Wilmington, Asheville, New York and Boston." St. Paul's in the Valley was in time removed. There was a graveyard about the Church, which can still be found among the old trees on a hillside, by entering a gate, taking Rt. 276 from Brevard. There have been burials there in recent years. Rev. Chalmers D. Chapman, who was rector of St. Philip's from 1896 to 1916, is buried there.

The building of St. Philip's followed the building of the present

Court House and the forming of a Court Square by only a few years. The County of Transylvania had been formed from Henderson County during Civil War days. There was the same native stock, English and Scotch-Irish, as in other parts of Western North Carolina, farming being their chief interest. In the 1880's Brevard had less than a thousand of the native population. Dr. Buel made regular visits for services at St. Philip's, driving from Asheville. He writes that the Church at Brevard was "begun as an act of faith. We were a few scattered sheep needing a fold, and God has answered our prayers by crowning our efforts with success. To Him be all the glory and to us the blessing."

"Prior to the Civil War, while Transylvania was part of Henderson County, many wealthy and fashionable people from the lower part of South Carolina bought many of the finest farms and built what were palatial homes for those days." Among them Frank McCune and William Johnstone, from Georgetown, S. C., whose fine teams and liveried servants are still remembered. The Lowndes House, built for William Ware, was one of the show-places, five miles below Brevard. James Clayton's, Wm. Allison's and Henry Osborne's are now included in the Lowndes farm.

CHURCH OF ST. JOHN IN THE WILDERNESS FLAT ROCK, N. C.

IN HER History of Henderson County, Mrs. Sadie S. Patton has told the story of the invasion, as one might call it, of families of wealth from Charleston and lower S. C. into the Blue Ridge Mountains, in the early part of the 19th century. The Flat Rock section appealed to them, as also the broad valley farther on, for a settlement, only, however, for the summer season. The families were largely those of shipping merchants, business men and bankers. Homes were built and some land bought that was needed for cultivation for stock and garden purposes. Mr. and Mrs. Charles Baring of Charleston, were among the early settlers. They were of English descent. I quote from Mrs. Patton: "Mrs. Baring was a woman of outstanding personality, whose ruling passion was love of the Church and almost as soon as a location for their home, the Mountain Lodge, had been selected, she had a small wooden chapel erected on the estate where she and her family, with the servants, worshipped." This Chapel was destroyed by fire, and another building, of brick, was erected on the site of the present Church, this in 1832 to 1833. Bishop Ives of the diocese of North Carolina reports, "When I arrived at Flat Rock on July 2nd, 1833,

I found a beautiful edifice of brick nearly completed, which, however, was not in a sufficient state of forwardness to admit of being consecrated. I officiated at this place two Sundays." A parish organization was formed Aug. 28th, 1836, the first vestry consisting of John Parker, Adolphus Tudor, Thomas Lowndes, Daniel Blake, Arthur Blake, Rawlins Lowndes, and William P. Lowndes. Of early communicant members, besides those families of the vestry, we find the names of Bryson, Eliot, Johnston, Maxwell, Memminger, Pinckney, Snow, Brown, Kinlock, Molineu, Singleton, Grincke, and Middleton. The Church was consecrated in 1836. At this time land was conveyed by Mr. Baring for a Churchyard, which having been used these many years as a graveyard, many old trees spreading their branches, adds a reverential and restful atmosphere in the approaches to the Church.

The Church building was lengthened in 1852, and the enlarged Church dedicated Oct. 12, 1854 by Bishop Atkinson, and the parish represented in the diocesan convention. The architect of the Church was Mr. E. C. Jones of Charleston. It is of old English rural type with arched roof, a tower at the east, and the chancel at the west end. Several tablets to the memory of the departed are on the walls of the Church. It seems from the early records of the parish that the intention was to name the Church after St. John, the Apostle. In the official records of the consecration and dedication the name is given as St. John in the Wilderness, the Charleston folk, so it is said, referring to the mountain lands as The Wilderness.

From 1836 to 1843, Rev. T. S. W. Mott was rector, and we read of a home serving as a rectory. Bishop Ives visited the parish each year of Mr. Mott's rectorship. Mr. Mott conducted a day-school for young boys, including his brother's four children. After leaving St. John's he was rector of St. James Church, Lenoir, for several years, the Church being built during his time there. He later served at Lincolnton. We know that two other Churches had been organized in the part of the state now covered by the diocese of Western North Carolina, the one at Lincolnton, and the one called St. Andrew's near Lenoir, but for a few years before 1841 Mr. Mott it seems was the only clergyman resident in this western part of the state. Rev. John Singletary followed him at St. John's, but died after serving a year. Bishop Ives reports that, a wiser counsellor, an abler priest, a better man could not have been taken from the Church." And shortly after his death the Bishop reports, "I visited St. John's in the Wilderness. At this place I arrived just in time to take a final leave of my aged friend, Mrs. Charles Baring, and to perform for her the last sad offices of the Church. It is due to the memory of this extraordinary lady, to bear testimony to her distinguished Christian benevolence. The neat and commodious building, in which the congregation at Flat Rock now worship, is a monument of her liberality; while a no less enduring record of this will be found in the grateful remembrances of the neighboring poor." Mrs. Baring died

in 1845. She and Mr. Baring are buried beneath the nave of the Church. In reporting of the Dedication of the enlarged Church in 1854, Bisohp Atkinson says, "The minister is canonically resident in the S. C. diocese. Yet slight as the connection of this congregation is with this diocese (i.e. the N. C. diocese) it is so far as it exists beneficial, and it is to be hoped that it will be yet more so, by means of assistance rendered by them in our efforts to spread the Gospel in the region around them." We know that Calvary Church, Fletcher, was organized largely through the interests of the Blake family, having settled in its neighborhood, and having belonged to the Flat Rock Church, and before the congregation of St. James', Hendersonville, was organized as a parish, ministers from St. John's provided services there.

CALVARY CHURCH — FLETCHER

Written in 1946

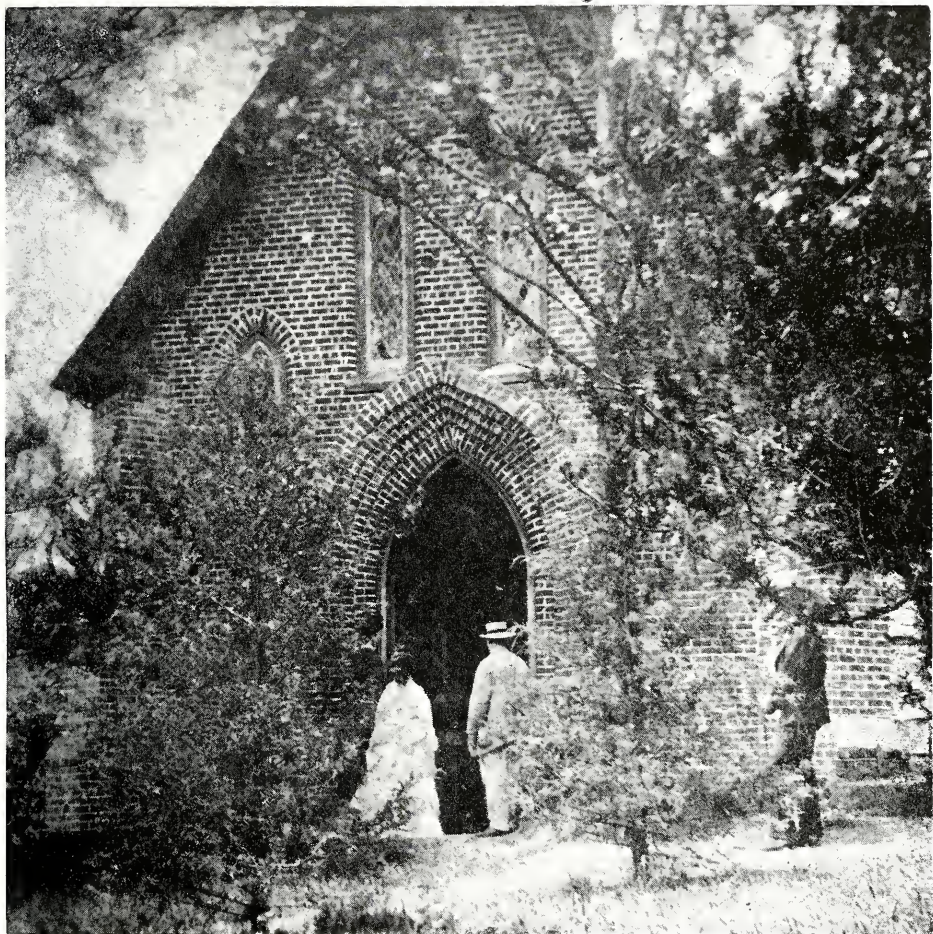
IT WAS some twenty years after the Church of St. John in the Wilderness at Flat Rock had been built that members of the Episcopal Church who belonged to that congregation and had homes in the neighborhood of what is now Fletcher, decided to build a Church near to where they lived. They were people of some wealth, some of them merchants and rice planters, from South Carolina, and were among the pioneer summer residents of the mountain country. The building of the Buncombe-Turnpike Road in 1828 from Greenville, S. C. through Saluda Gap to Asheville, opened up a better means of travel from the low country. It was in 1857 that Mr. and Mrs. Daniel Blake gathered a few others together one evening at their home "The Meadows," to form plans for building a Church, which was consecrated August 21, 1859, by Bishop Atkinson. With the uncertain condition of the Nation and the approaching conflict of the Civil War, these founders of Calvary are to be honored for their Christian zeal and faith. Of them we find the names of Blake, Robertson, Pyatt, Heyward and Molyneaux, to which should be added that of Dr. G. W. Fletcher, a native resident, who became the first Junior Warden of the vestry. The Church was named after Calvary Church of New York City. The location of the Church was well chosen, having a woodland setting, and built far enough back from the highway to provide an extensive lawn. The Pisgah Range could be seen to the west and the hills of Hooper Creek to the east. The Church became definitely a Church of a wide country-side. It was a brick structure and, sad to relate, was burned down in 1935, except its picturesque tower, which was built as a memorial, including the Church bell, to rector Morris to whom we

shall refer. The present building, which includes the old tower, is a replica of the old Church, though somewhat larger and with a side Chapel added. The Chapel, soon to be furnished, is to be a memorial to the founders and early benefactors of the parish. The beginnings of the adjoining cemetery were in the early days of the Church.

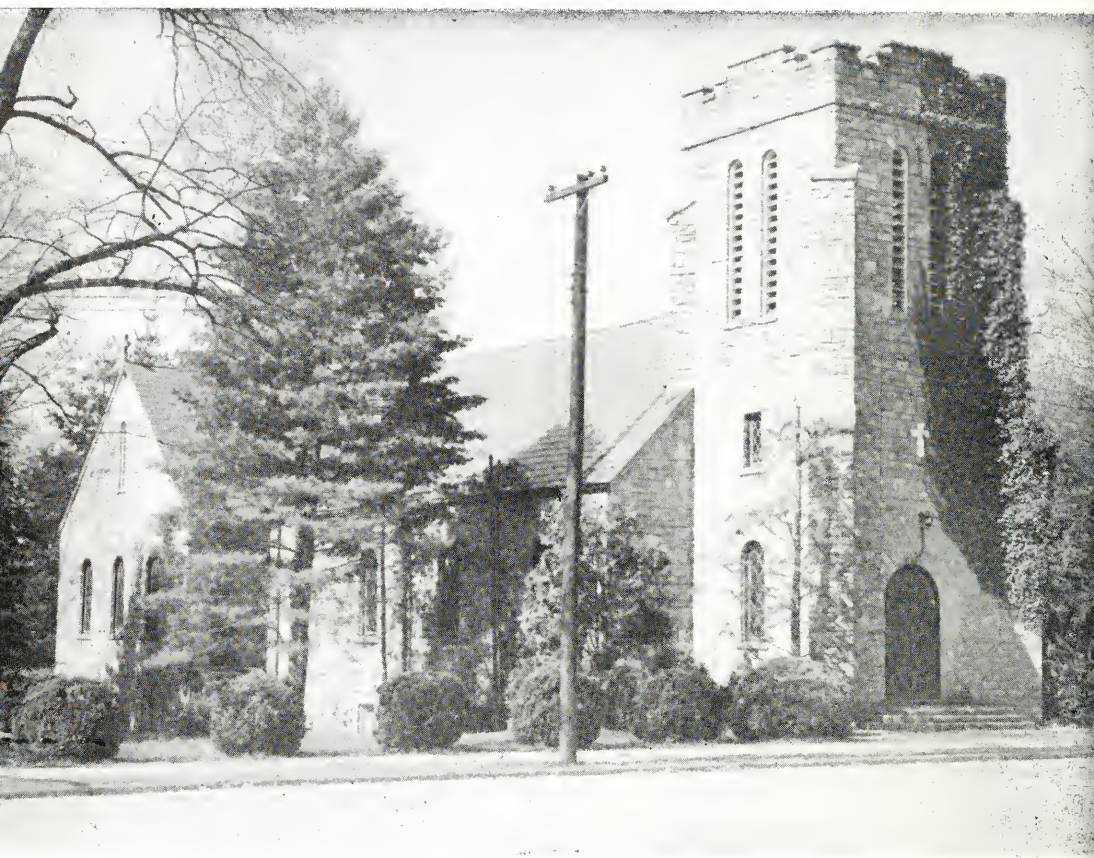
In a few years a rectory was built, a frame structure to the rear of the Church, as also a school room, Miss Fanny Blake having added 15 acres to the original four acres of the Church property. Miss Fanny was a benefactress of the Church, taught a day-school for many years in the school room, and was in other ways an active Church worker. During its early years the parish depended chiefly on Rev. N. Collins Hughes of Hendersonville, and on ministers from the Ravenscroft Associate Missions of Asheville for officiating at Services, and also on two who were resident pastors for short periods, Rev. Geo. M. Everhardt and Rev. Thomas A. Morris, the latter the first resident rector. Mr. Morris died May 21st, 1909, and Bishop Horner reports the following of him: "He served long and faithfully, and tho he had retired from the active work of the ministry for many years, he continued up to the last in a private ministry for the extension of the Kingdom."

The period from 1878 to 1900 was one of considerable growth in the parish, during the rectorship of Rev. E. A. Osborne, Rev. W. S. Bynum and Rev. H. H. Phelps. Communicant numbers kept increasing, and at the close of Mr. Osborne's pastorate in 1885 there were 150 reported in the Sunday School. He founded several mission stations, Churches being built, one in Pinner's Cove called Mt. Calvary, and the first St. Paul's at Edneyville. During his rectorship the Chancel window, representing Christ on the Cross was put in, appropriate to the Church's name. During Mr. Bynum's pastorate the present stone rectory on land across the highway from the Church, was built. An estimate of his pastorate has been given by a later rector: "His administration was a peculiarly Churchly one. The Church was kept open constantly, the teachings of the Book of Common Prayer closely followed and the Holy Communion celebrated every Lord's Day and Saint's Day. The Parish School was excellently maintained and six other schools drew their support from the constituency of Calvary Parish." Some of these schools, evidently Sunday Schools, were of the Missions started by Mr. Osborne. Besides the two already mentioned we find ones reported at Rock Hall, Reids, Mt. Zion, Fairview and Seagles, and during Mr. Phelps' pastorate in 1898 we find additional Missions at Arden, Valley Springs, Possum Trot and Boiling Springs. What Missionaries those ministers were! During the days of which we are writing Bishops Atkinson, Lyman and Cheshire, of the North Carolina diocese, to which the western part of the state belonged until 1896, made regular visitations to Calvary Church for confirmations.

These were the horse and buggy days, altho larger vehicles



Trinity Church, Asheville
Second Church



St. Philip's Church, Brevard

as well as buggies would make use of the extensive carriage shed on the Church grounds.

Names of native residents who belonged to Calvary in its early days are still found among present members of the congregation, as Pressley, Lance, Frady, Lambert, Baldwin, Stroup and Shuford. The last name recalls to us the name of Shufordville, as that by which the neighborhood was known for many years after the Church was founded. We should add the names of Westfeldt, Beal and Weston, as those of "foreigners," to use an accepted term, who in time settled in the parish and added strength to its early membership.

There was no Fletcher town in those days, which in time grew up about the home of Dr. Fletcher, mentioned above, whose home also gave hospitality, after the fashion of an Inn, to many a traveler on the turnpike. The picturesque home, with its large boxwoods in the front yard is, alas, there no longer. It was my privilege to know Dr. Fletcher's widow, whose love for her home and its guests marked her as one of God's saints.

ST. JAMES, CHURCH — HENDERSONVILLE

THE BEGINNING of a congregation, which later was to become organized as St. James Parish, followed by a few years the opening of a stage-coach route in 1840 to Hendersonville from Greenville, S. C., and preceded by a few years the forming of a city government in 1847. This beginning as early as 1843 was due to the visits for the purpose of Church Services on the part of the Rector John G. Drayton of St. John's Church in the Wilderness at Flat Rock. Bishop Ives was bishop of North Carolina at the time. Well-known families from South Carolina had learned the advantage of coming to the mountains for summer vacation purposes, St. John's Church, Flat Rock having been organized by them, and later some of them settling several miles further, also for summer periods, and forming Calvary Parish at what now is Fletcher.

The founders of St. James' Hendersonville were persons having a more permanent residence than those to whom I have referred. Bishop Atkinson of North Carolina visited the Episcopal congregation in Hendersonville in 1854, having succeeded Bishop Ives the previous year. Calvary Church, to which I have referred, was consecrated in 1859. St. James Church was built in 1860, though not sufficiently completed until 1863, when it was consecrated Sept. 19th, being thus, as with The Redeemer, Shelby, a Church of the Confederacy. It is still standing. Rev. N. Colin Hughes became its first Rector in 1861, continuing until 1866. His son, Dr. N. Collin Hughes, who died in

1948, and his daughters have made their home in Hendersonville of recent years. The father was from Pennsylvania, educated and entered the ministry in the North, soon settling at New Bern, N. C. later in charge of the Church at Pittsboro before coming to Hendersonville.

There were eight communicants of St. James in 1863, and of early families we find the names of Andrew Miller, W. D. Miller, W. E. Massie and William Shipp, W. D. Miller, though on the vestry, being a Presbyterian. "Mrs. William Shipp, who was formerly a Miss Cameron, and a sister of the wife of Rev. Jarvis Buxton of Asheville, was probably the strongest influence in establishing the Church in this parish"; from Mrs. Sadie S. Patton's historical sketch of St. James Church.

We are indebted also to Mrs. Patton for a picture of Hendersonville about the years 1850-60 in "County History," as also to Rev. N. Collin Hughes for his reminiscences of Hendersonville as a boy, while his father was Rector. Mrs. Patton writes: "Cows, horses and other livestock were in the streets. Walkways of boards were constructed at street crossings, stepping stones in some places. Aspen trees lined both sides of Main Street, while another row was in the center lane. Oil lamps were used on the streets and mules were used on the first street railroad." The population in 1880 is recorded as 554.

Rev. George M. Everhart was in charge of the Church for a short time after the Civil War, which left its period of hard and disturbed years, so that for thirty years little progress was made in the life of the parish.

When Rev. E. A. Osborne of Calvary Church, Fletcher, visited it in 1877 from his home in Fletcher, he found one communicant, "a Mrs. Chipley, and also the family of Henry Tudor Farmer of Flat Rock, who was interested in occasional services." Before Mr. Osborne's time, Mr. Drayton, still at St. John's, Flat Rock, gave occasional services. So these two faithful priests from the two stronger parishes kept the life of the weaker parish alive. Bishop Lyman of the diocese (that is North Carolina diocese) visited St. James during Mr. Osborne's time, who served the parish until 1884, confirming Mrs. Rachel Rebecca Lane and Mrs. Ellen Patton Hyman. "Thru the efforts and sacrifices of these two devoted women it was made possible to erect the present tower of the Church and to purchase a bell."

The value of the Church is given as \$5000.00. The rectory, built many years later than the Church, was valued at \$3000.00. It was a house moved from across the street and it stood near the Church, rooms being added to it. It was removed when the present rectory was built. The records show that Rev. Milnor Jones, deacon, ministered at St. James at times in the eighteen-eighties, and that Rev. William S. Barrows, of the Ravenscroft Associate Mission, Asheville, had charge in 1891 and 1892, also that Rev. Scott B. Rathburn of St. John's, Flat Rock, was in charge in 1893. Mr. Barrows states in the

1891 Convention Journal that "Hendersonville is growing rapidly and probably affords the best opportunity for aggressive church work to be found in Western North Carolina." The following families are recorded among others in 1891—Fletcher, Egerton, Alston, Matthews, Huggins, Arledge, Ewbank, Duncan and Biggers.

With the coming of Rev. Thomas C. Wetmore, who lived at Arden, in 1894, appointed by Bishop Cheshire of the North Carolina diocese, a period of progress began, services being held each Sunday, altho, as Mrs. Patton writes, "Fired with zeal and enthusiasm, he arrived early of a Sunday morning for his first service at St. James. A cold, windy, snowy day in December he spent several hours finding a key for the Church, notifying his parishioners that he proposed to hold service that day, and in getting a fire in the ancient, rusty stove which furnished heat for the building." Mr. Wetmore was later the founder of Christ School, Arden. He continued in charge of St. James until 1900. In his report to the diocese for his first year, 1895, (he assumed the rectorship Nov. 1894) there were reported 39 communicants, 20 being the number when he took charge and 5 having removed that year, and in a later report services held 60 of Sundays and 20 of week-days. He states that he had been holding services monthly at Gilreath's Cross Roads and at Seagle's, a few miles from Hendersonville. The congregation at St. James he reports is composed of a few people of much less than moderate means, but they are all earnest workers. They have put a new roof on the Church, and made a number of much needed improvements, and have paid the minister in charge more than they promised him. In 1897 report he states "At Gilreath's Cross Roads, (the present Upward) we will soon have completed a suitable and attractive Church building." And in 1898 he says of St. James:—"There are many people here from the South during the summer months who take great interest in this Church and give liberally towards its support. There has always existed much prejudice towards the Church in the town, but it is very gratifying to know that now there exists a kinder feeling towards it than has ever been before."

One is not surprised that the son of Dr. Wetmore of Lincolnton, N. C. would promote love for one-another among Christian people and inherit the missionary spirit. The third convention of the Jurisdiction of Asheville was held in 1897 at St. James. At the time of Mr. Wetmore's leaving the work, in order to start Christ School at Arden, the following families are among those recorded as members of the parish. Ewbank, Troy, Toomer, Seagle, McMinn. Read, Walker, Edwards, Valentine, Collins, Patton. Hatch and Myford.

CHURCH OF THE ASCENSION — HICKORY

THE STARTING of the Church's work in Hickory was due to the interest of the rector of the neighboring parish of Grace Church, Morganton, Rev. Neilson Falls, who, at the direction of Bishop Atkinson met with a small group of persons in 1872. A year later, on the Sunday before the Feast of the Ascension, they were organized into a parish, Mr. Falls continuing as rector until November. Hence the name chosen for the parish, Mrs. Richard Baker, wife of one of the town's earliest physicians, having, as reported, suggested the name. The present Richard Baker Hospital is a memorial to her husband. Fifteen communicants are reported at that time.

The fortunes of Providence were favorable to the young parish in the coming to town in 1872 of Edward Noah Joyner, for the purpose of starting a school. The dioceses of North Carolina, South Carolina, and later the Jurisdiction of Western North Carolina, had occasions for many years to thank God for the ministry of His servant, who was ordained deacon at Grace Church, Morganton in 1873, and priest there in 1877, continuing as rector of The Ascension from 1873 to 1879. Edward Joyner, at the age of 17, had enlisted in an artillery company in 1864, which was stationed near Wilmington, and which was engaged in both battles of Fort Fisher. Edward was wounded and spent time in a hospital at the close of the war. His home was in Pitt County, N. C.; his father a surgeon. For some years he continued his education, at the Davis School, Louisberg, and the Horner School, Oxford, and at Trinity College, Hartford, Conn. In 1871 he married Mary E. Winfield of Chocowinity, N. C., having two children, a son and a daughter. He was therefore age 25 in becoming rector of The Ascension. After services of the parish were held in various houses and in a borrowed Church building, a lot was secured and a Church building started, the cornerstone being laid Nov. 20th, 1878, and the Church consecrated by Bishop Lyman July 31st, 1881, during the rectorship of the Rev. John Huske, 1880 to 1882. The Church was a wooden structure, heated with wood-burning stoves, and lighted with kerosene lamps. It had windows of stained glass. A bell was hung in a tower built separately from the Church building. The value of the Church is given as \$1500.00. There were 40 communicants at this time. We find in the early records the names of the following Church families: Baker, Baskin, Anderson, Black, Beard, Davis, Hill, Finger, Hardin, Clinard, Fleming, Hall, Moore, Little, Fetter, Michael, Morgan, Paalzow, Royster, Southerland, Shuler, and Walker. Members of the Little, Southerland, Clinard, and Finger families still live in Hickory, or near-by.

I am indebted to William and Weston Clinard for reminiscences of those early days. Their father, Frank A. Clinard and mother, Gertrude E. Clinard, formerly of the Jones family, were married in

1876 by the Rev. E. N. Joyner, in the "borrowed" German Reformed Church. "It was a great event not only for the Episcopalians but also for the whole community. Business was suspended and the stores closed for the occasion. It was Mr. Joyner's first wedding ceremony, and it bore the distinction of being the first marriage in any Church in the community destined to become the city of Hickory." Frank Clinard became active in the parish and a representative at diocesan conventions.

The building of the railroad from Salisbury to Asheville, completed in 1876, marked the real beginning of the town of Hickory, which grew up near the place where the old Tavern of Hickory was located, the settlement being known at first as Hickory Tavern. In a few years a city government was formed. The Church of the Ascension and the town grew up together. The church members were representative of the farming, professional, and business interests of the town. The growing and manufacturing of tobacco was quite an industry, later to be replaced by wood-working factories, as the Piedmont Wagon Co., the Hickory Manufacturing Co. makers of doors, blinds, etc., and companies dealing in lumber and building materials.

Rev. James A. Weston became rector in 1883, staying three years, then returning in 1891 to continue for fourteen years. He was beloved in the parish and became prominent in diocesan affairs. More about him later.

ST. JAMES CHURCH — LENOIR

AGAIN AS with the beginning of St. Luke's Church, Lincolnton, we find the ministry of "Parson Miller" connected with the beginnings of St. James Church, Lenoir. While ordained to the Lutheran Ministry, he belonged, as he always maintained, to the American Episcopal Church, which was, at the time of his settling in Lincoln Co. 1786, just in its formative period in N. C. Having come from the old country, he was a loyal member of the Church of England, and as a layman, before his Lutheran Ordination, he organized at White Haven, near Lincolnton, others who had belonged to the English Church in the Colony of N. C. We had no bishop in N. C. in those days. There was close association and fellowship between the Lutheran and Episcopal Churches.

From 1811-1821 we find Parson Miller having charge of St. Andrew's Chapel, five miles from Lenoir, which was admitted into union with N. C. Diocese in 1823. At the convention of the Diocese in 1821 Parson Miller was ordained to the priesthood by Bishop Moore of Virginia. He was then 60 years old. Our first bishop, Bp. Ravenscroft,

was consecrated in 1823. Parson Miller built up a large rural parish at St. Andrew's, continuing there until his death in 1834. His home in Burke Co. (Caldwell Co. was not formed until 1840) was at "Mary's Grove," a plantation he inherited from his father-in-law, two miles from the present Lenoir. It seemed best in 1841, Lenoir becoming a County Seat, that the St. Andrew's congregation move there. Rev. E. M. Forbes was the missionary in-charge, services being held in the Court House once a month. His Parish included Lincoln and Caldwell Co's. It was in the same year, 1841, that the congregation of St. Luke's Church, Lincolnton, was organized, and the Church built in 1842-43, while St. James, Lenoir was built in 1846, and on land given by E. P. Miller, a son of Parson Miller. The original Church, which was a frame building, has given place to the present structure. The Church was consecrated in 1853. So the Church at Lenoir can be considered the oldest formed congregation in the diocese, changing its name from St. Andrew's to St. James. The Church at White Haven, near Lincolnton, established some years earlier, passed into the hands of the Lutherans after Parson Miller moved to Mary's Grove, Burke Co.

Among early communicants of St. James are found the names of Miller, Patterson, Scott, Jones, Norwood, Hagler, Cowles and Lenoir. We honor those of our forefathers who held to the faith and worship of the English Church as this Episcopal Church of ours had received it. The decade of 1840-50 saw the foundation laid of the Church in our W. N. Carolina diocese, at Asheville, Rutherfordton, Lincolnton, Lenoir, Wilkesboro and Morganton, St. John's, Flat Rock, having been built a few years previously. We belonged to the N. C. diocese at that time, which included the whole state, and Bishop Ives was our bishop.

Two rectors of the early days of St. James Church were well-known beyond the parochial limits, Rev. H. H. Prout, rector from 1851-1858, and Rev. J. A. Oertel, rector from 1859 to 1874. Mr. Prout had been for several years connected with the school and missionary work at Valle Crucis. We find him starting a day school for children and also continuing missionary interests in forming a congregation and building a log-chapel in Happy Valley section. This was the beginning of the growth of the Church as it now appears in the well-known Patterson School. We read how after the log-chapel burned, services were held at General Samuel F. Patterson's home at Palmyra. The first rectory of the parish was built during Mr. Prout's time. The decades of 1840 and 1850 showed an awakening in the state to the needs of its Western Counties, which resulted in the building of certain turnpike plank roads and the extension of the railroad from Raleigh. This latter reached Hickory Tavern in 1860. Lenoir's population at that time was 446. So it was only of village size and in a distinctly farming community.

The other well known rector in the early days was Rev. Johannes A. Oertel, a celebrated artist. He came to the parish as a deacon, and

was made priest there in 1871, having come to the United States in 1848 from Bavaria in Germany, settling in New Jersey, where he married, and having four children. His best known painting is "The Rock of Ages," picturing a woman hanging to the cross in the midst of waves of the sea. The four large paintings representing "The Redemption of Mankind" which he completed toward the end of his life, are hung in the Chapel of the University of the South at Sewanee. They are given the title, "A Vision Realized," in the story of his life by his son. Being also a wood-carver, there is a reredos of his at St. James, which is well worth seeing, the central panel being a painting of Our Savior administering to two communicants.

Dr. Oertel was a faithful pastor. He served two Mission Churches near Lenoir, one The Chapel of Peace, and with his wife and others started day schools for children. There were forty-six communicants in 1871.

ST. LUKE'S CHURCH — LINCOLNTON

AS IS well known by those who observed the One Hundredth Anniversary of St. Luke's, the year 1841 has been chosen by the parish as marking the time of its beginning. It was on the 29th of November of that year that:—"We find it stated that a number of the citizens of Lincolnton (twelve is the number given) assembled together for the purpose of forming a congregation of the Episcopal Church." And "the original document drawn up and signed at the meeting is still in existence and part of the records of the Parish." I have quoted from the Booklet published on keeping this anniversary. It seems that Rev. M. A. Curtis had ministered in Lincolnton for a year or more in 1835 as a diocesan missionary. A work of the Church had gone on for several years in Lincoln County before this time, reference to which should be made. I refer to the ministry of Rev. Robert Johnston Miller, familiarly known as "Parson" Miller, and the Churches he founded at White Haven, Smyrna and St. Peter's.

The White Haven Church was one mile south of the present village of Lowesville, on the east side of the road from Charlotte to Lincolnton, sixteen miles from Charlotte. A grave-yard is all that marks the place where the building stood. It is not known where the two other churches were. And I shall chiefly refer to records of the White Haven Church. Mr. Miller came to this part of the state in 1786 and, having been an appointed lay-reader and catechist in the Methodist Conference, and then withdrawing from it, he was free to continue as such as an Episcopalian. He was of Scotch parentage and brought up in the Episcopal Church of Scotland, coming as a lad of

fifteen years to live with his brother in Massachusetts. In the part of North Carolina to which he had come he found himself among these of Scotch, English and Irish, and German ancestry. There were many of the Lutheran faith, as also of the faiths of the English Church. Mr. Miller accepted Lutheran ordination to the ministry, and both Lutherans and Episcopalians formed the congregations of which we have spoken. Bishop Cheshire has written a paper about the "Parson" and the White Haven Church, which tells of the valuable post he filled in what we may speak of as a religiously-destitute part of the state. There was no North Carolina diocese until 1817. Parson Miller made the proviso on accepting Lutheran ordination that he was to continue in the faith of an Episcopalian. After many years, and Bishop Ravenscroft having been consecrated, Parson Miller received further ordination from him. The White Haven and Smyrna congregations were admitted as parishes of the North Carolina diocese in 1922; on occasion of its organization and having a bishop.

The connection of these Churches, tho having ceased to exist when St. Luke's was organized, with it, in the seed sown among their members of families who later belonged to St. Luke's is evident from what I have read. Besides the paper by Bishop Cheshire, the other source of information of the days of which I am writing is "The Historical Sketch of the Church in that part of North Carolina, which has now become The Missionary Jurisdiction of Asheville," by Rev. James A. Weston and Dr. William R. Wetmore, in 1896. In October 1824 Bishop Ravenscroft made visitations to White-Haven, and St. Peter's, and confirmed 41 persons. This was a bishop's first visitation to these Churches. Yet in 1828:—"Visiting Catawba Springs, he endeavored to collect the remains of the three old parishes in that neighborhood . . . but found it a hopeless task." Parson Miller had before this moved with his family to "Mary's Grove," a plantation given him by his father-in-law in Burke County (now in Caldwell) near Lenoir. St. Andrew's Church there was the result of his labors. He had married in 1787 Mary Perkins of Lincoln County; they having had seven sons and three daughters.

I shall refer to two ministrations, one by Parson Miller and one by Bishop Ives, who succeeded Bishop Ravenscroft in 1830, to illustrate how these early labors of Christ's ministers must have had some effect in the beginning of St. Luke's. A year before "The Parson" died, in 1833, "he was to marry Col. Michael Hoke and Miss Frances Burton, daughter of Robert H. Burton, lay-reader at White Haven in 1824. This marriage took place at Beattie's Ford. A carriage was sent to bring Mr. Miller down from his home in Burke to solemnize it. Col. and Mrs. Hoke moved to Lincolnton shortly after their marriage, where both were confirmed. Mrs. Hoke was for many years a prominent member of St. Luke's parish." "The first time Bishop Ives administered confirmation west of the Catawba River was at Beattie's Ford, on

the third of August, 1836. One of the two persons confirmed was Miss Malinda P. McBee who went from Lincolnton for the purpose. Miss McBee was thus the first of the native citizens to become a member of the Church in Lincolnton." And this visit of Bishop Ives brings us to the time of Rev. M. A. Curtis' charge as a missionary at Lincolnton. It was during Rev. E. M. Forbes time, a few years later, that the congregation of St. Luke's organized. Those were surely days of striving on the part of an isolated minister to carry the Christian Gospel to Christ's scattered sheep. Parson Miller while at White Haven was the only minister of the Episcopal faith located in the western part of the state, and in 1837, Rev. T. S. W. Mott, in charge of St. John's, Flat Rock:—"was for several years the sole missionary in that part of the diocese now constituting our Jurisdiction." (This stated in 1896) St. John's had been consecrated in 1832, of which we have written.

The corner-stone of St. Luke's was laid by Rev. E. M. Forbes on 9th of March, 1842, and the Church consecrated by Rt. Rev. Levi S. Ives on July 30th, 1843. The following year Mr. Forbes resigned on account of ill health. Two ministers, Rev. A. F. Olmstead and Rev. J. C. Huske, served the parish during the years that followed until 1851, there being period of a vacancy before each began his ministry, and in 1852 Rev. T. S. W. Mott became Missionary in Charge. Mr. Huske is registered as rector in the diocesan journal, but Mr. Mott and Rev. H. H. Hewitt, who succeeded him, are registered as missionaries, having Charlotte and other places under their care. In reporting to the Convention of 1846, Bishop Ives says:—"And the Rev. Mr. Olmstead, single-handed, is left to minister to the wants of the Church in the counties of Burke, Lincoln and Mecklenberg, and that too upon a pittance which I fear will force him, for daily bread, from the field of his labor." And an interesting report from Mr. Huske in 1849 speaks of a number of Catechumens, 23, of the colored race, recently baptized, and of as many more, with these, being under the instructions of their owners. Lincolnton was a town of a few hundred people, in a farming country, agriculture being the means of livelihood in the central and western parts of the state. There were plantations, of those of some wealth, owning slaves, as well as the smaller farms. Some years before this Mr. Michael Schenck started the first spinning mill in Lincolnton, a very small affair and for local consumption. Interesting because of the well-known Church family of the name. There were delegates to the diocesan conventions from the parish each year, the following among them:—Benjamin Sumner, L. E. Thompson, John Colet, David Corpening, H. W. Guion, Dr. Alex. Ramseur, V. A. McBee, W. Williamson, John Hoke.

And in 1857 and for nearly five years Rev. C. T. Bland became missionary in charge, also serving at Shelby and Rutherfordton. We have written about him elsewhere. St. Luke's was a frame structure, with tower and steeple, and in 1858 it is reported that "the Church

steeple had decayed so badly that it had to be removed." It was rebuilt, and, knowing of Mr. Bland's skill in Church construction, I imagine that his own hands helped in the rebuilding. When new St. Luke's was built in 1886, the tower of the old Church was retained as the South Transept in the new. The altar and other furnishings of the old Church were given to St. Cyprian's, the Church for the colored. Number of communicants at St. Luke's grew slowly. The lectern in the present Church is from the old Church, and was hand hewn and carved by Mr. Ed. James, a member of the congregation. And in the furnishing of the new Church, the carving on the altar and reredos, the credence table, the bishop's chair, and the rood-screen were done by devoted Churchmen. That on the altar and reredos was done by Mr. Silas McBee, who became Editor of the New York "Churchman," and later of "The Constructive Quarterly." The handsome stain-glass windows are the product of Lamb and Company of England. There is a large and well-kept cemetery adjoining the Church.

Those who met for purpose of forming the congregation were of the families of Reinhardt, Sytle, Williamson, Thompson, Herndon, Murphy, Guion, McBee, Hicks, Hoke and Williamson.

GRACE CHURCH — MORGANTON

In reading of the days one hundred and more years ago, when our Churches in Western North Carolina began to organize, there was no one of them, so far as I can judge, that had a more promising beginning than that of Grace Church, Morganton. Prominent and well-to-do families of "the village" and country-side were ready, and evidently had been for some years, to form an Episcopal congregation, when Rev. Edward M. Forbes came as a first missionary to Burke County in 1841, during the Episcopate of Bishop Ives of North Carolina. Before then we find ministrations to Church families by "Parson Miller," of whom I have written, and who had formed a parish near Lenoir. The names of the early families attending Grace Church show that these were chiefly of English heritage, some of Irish and Scotch heritage. Many of them had extensive plantations, the names given these being interesting, "Pleasant Valley," "Willow Hill," "Swan-Pond," "Silver Creek," Cherryfields," "Belvidere" and "Bellevue." One can picture the substantial stately homes. Morganton described as a "beautiful, healthful, flourishing village," had attained some reputation because of the State Supreme Court holding summer sessions there. The Court House, built in 1833, is still standing. Besides the prevailing agricultural life, gold mining was carried on in places not many miles distant. The Church, a frame building with belltower,

was completed in 1847, "appropriate and Churchly in design," Rev. Joseph C. Huske, a deacon, having taken charge of the recently organized parish. The Church was consecrated by Bishop Ives in 1847. Services had been held in the town for several years, baptisms and confirmations taking place, so 24 communicants were reported in 1848. Interesting to note 18 catechumens listed. Mr. Huske was made priest in 1849 and continued until 1851 as pastor, he and his wife being the first occupants of the rectory built for them. Church and rectory were on the same sites as the present Church and recent rectory. Two young ministers, Mr. Olmstead, rector of St. Luke's, Lincolnton, and Mr. Kedney, had been ministering to the congregation for several years before the Church was built. After Mr. Huske's time, Rev. James T. Pickett, a deacon, has left a record of a faithful pastorate, becoming so attached to the parish as to return for visits after his term as rector, and "making Morganton his home after his retirement from active duty." He is buried in the Church yard.

The names of early members of the Church show that many families have for generations continued to live in Morganton, names familiar to us today, no doubt due also to a warmth of Christian fellowship in the parish. We note the families of Tate, Walton, Perkins, Caldwell, Pearson, Corpening, Mills, Erwin, Holt and Whisnant among others. The Presbyterians having become established in Morganton and in Quaker Meadows and Pleasant Gardens, nearby, several years previous to the beginnings of Grace Church, we find members of the early families divided in the Church allegiance. The bodies of Presbyterians and Episcopalians, of the same family name, lie side by side in historic Grace Churchyard, which in a well-kept condition is an example of what a Churchyard should be.

For ten years from 1857, Rev. S. C. Roberts, a deacon, later made priest in Grace Church, was rector, succeeded by Rev. Neilson Falls, of Baltimore. The latter also had continued attachment to the parish, after his term of office ended, and he is buried in the Churchyard. During his rectorship Edmund M. Joyner, of beloved memory in our diocese, was made deacon in 1873, and later priest 1877 in Grace Church, which made five ordinations to the ministry in the Church since the parish was organized, others, deacons in charge, having been made priests.

The railroad had come thru now to Morganton, and the line was completed to Asheville in 1876. Plank roads had been laid for main arteries of travel, but we can imagine the difficulties of travel on the roads about Morganton in the early days of Grace Church.

I am indebted to Rev. William S. Stoney for most of the information given in this sketch. While rector at Grace Church he published in 1935 "Historical Sketch of Grace Church, Morganton, N. C."

RAVENSCROFT ASSOCIATE MISSION

THOUGH having a parish to look after, Dr. Buxton may be said to have laid the foundation of the Church's missionary work west of the Blue Ridge. While the Ravenscroft Associate Mission of Asheville seems to have been established in the late 1860's, it being a plan promoted by Bishop Atkinson, it was thru Dr. D. H. Buel, who came to take charge in 1872, that very much progress was accomplished. A training school for the ministry was a part of the Associate Mission work, the building used by priests and students being that previously used by the School for boys, started by Dr. Buxton, which lasted for only a few years. Bishop Atkinson said "In providing ministers we must look principally homeward for a supply. To raise them from among the people themselves permanently and effectually, we must have schools at home under the care of the Church, parochial and diocesan schools." So Drs. Buxton and Buel became pioneers of an educational policy which has continued in our Missionary District and Diocese to the present time. For short periods before Dr. Buels time, Revs. George Wilmer and F. J. Murdoch served in the Associate Mission, the latter belonging to Trinity parish, and being made priest in 1870. He soon entered upon his field at Salisbury, as rector of St. Luke's Church. At times there were two, four and more students at the Training School, it being reported that altogether fifteen candidates for the ministry studied there until the closing of it about 1890. The Bishop's residence, formerly known as Schoenberger Hall, was erected in 1886 for purposes of the Training School, being named after its' donor, Mr. Schoenberger, of New York, and costing \$11,000, who also gave \$7000 for an endowment of the school. The previously occupied Ravenscroft building was then used for a boy's high-school, the late Haywood Parker being one of its' headmasters.

Dr. Buxton continued to minister to and build up the Missions that he had started, at Beaver Dam, Chunn's Cove, Haw Creek, W. Asheville and Waynesville, also Trinity Chapel, now St. Matthias, for the colored. At this last Rev. S. V. Berry came in 1874 to continue in charge for several years. At Beaver Dam fifty members were reported in 1867, when the first Church was built. At Chunn's Cove, Mr. and Mrs. E. J. Armstrong were early members of St. Luke's as also Mr. and Mrs. William T. Owen, in whose home the first services were held, they later being held under a weeping willow tree in Mrs. Metz's yard. Lay people of Trinity Church, notably Capt. Thomas Patton and his sister, Miss Fanny Patton and Mrs. C. W. DeVault, helped in caring for St. Luke's. It was due to Dr. Buxton's ministry at Haw Creek that George E. Bell entered upon preparation for the ministry. He later became one of the Associate Missioners, and was helpful at times to Dr. Buxton at Trinity. Another young

man who entered the ministry under Dr. Buxton's influence was William F. Rice, who also became an Associate Missioner. Dr. Buel was alone in the Associate Mission during his first years in charge, and at different diocesan conventions complained that he couldn't give time to the Training School because of the calls of the Mission field. We read of his ministrations at Brevard, Waynesville, Mica Vale, Cullo-
whee, and The Forks of The Pigeon. Churches were built. Waynes-
ville had become a parish in 1868. His was a hard and difficult field,
searching for the scattered sheep and bringing them into a Church
fold. We need to picture the conditions of travel in those days. Dr.
Buel is described as tall and thin, and as being "a godly man." His
wife was a daughter of Bishop Atkinson.

The work at Trinity Church continued to grow. In 1868 the
communicants numbered 46, but the same condition of parish life
troubled the good priest as it often troubles one of our time, for in his
report to the diocese "I do not know where they are, with the Church
or with the world." He reports the same year catechumens 61, and two
years later catechumens, white 40, colored 90. Trinity Chapel (for
the colored) was still under his care. He evidently stressed the prepar-
ation for baptism. He reports that the feast days and fast days of the
Church are observed at Trinity. On closing his ministry at Trinity,
he reports 100 communicants.

I quote from a letter to me from a great-niece of Dr. Buxton's:—
"he was a fine horticulturist, always had a beautifully cared-for vine-
yard and berry patches. He had a farm in the country from which
he got his eggs and butter and his winter's wood. He had a highly
developed sense of thrift and orderliness, the wood being always stacked
up in beautiful piles ready for use."

From an obituary in a Church paper "A noble priest, an humble,
devoted Christian, who led among his people a consistent, blameless
life, he labored for the good of his fellow man, to the glory of God, with
the judgment of mature years, and the energy, buoyancy and per-
severance of youth."

ST. JOHN'S CHURCH — RUTHERFORDTON ST. JOHN'S CHURCH — MARION

THERE ARE two interesting and well-built Church struc-
tures, one at Rutherfordton and the other at Marion, which take us
back to the years before we became separated as a Missionary District
from the diocese of North Carolina. It is 64 years since the present
St. John's Church, at Marion, was built, and 100 years since St.
John's Church was built at Rutherfordton. They are frame buildings

and are still in good condition. They are both on the town's main streets. After the Rutherfordton parish built its stone Church, a short distance from St. John's, naming the new Church St. Francis, the old Church continued to be used for parish purposes until recent years, when the property was sold to the Lutherans.

In its early days Rutherfordton became the chief town in the western part of the state. Its county, Rutherford, included what are now Lincoln, Polk and Henderson counties. McDowell County, of which Marion is the county seat, was its northern neighbor. At the time St. John's, Rutherfordton was built there were some 500 residents of the town, and two years later, 1850, it is reported that "the bar was strong and numerous," and continued so for many years.

It was during Bishop Ives episcopate that the parish was organized in 1845-46 and five persons confirmed by him, Rev. Lewis Taylor was sent as pastor, under whom the Church was built. The two succeeding pastors were men who had been trained for the ministry under Bishop Ives at Valle Crucis, Rev. Jarvis Buxton and Rev. C. T. Bland. Mr. Buxton was ordained priest at Rutherfordton in 1844, having taken charge of the parish as a deacon, and continued in charge until 1852. The Church was consecrated in 1851, eighteen communicants being reported at the time. The vestry in 1849 were J. H. Carson, J. W. Calloway, M. J. Wilson and B. H. Stanmire. Other communicant members of those days bear the names of Duffy, McDowell, Miller, Carrier, Britton, Twitty, Mills, Coxe, Davis, Ford and Shipp. It is recorded in 1849 that the "colored people of the village assembled at the Church on Saturday nights for worship and familiar instruction," possibly the beginnings of our later congregation of St. Gabriels. Mr. Bland was rector from 1855-57, the records showing that Church services were held only on certain Sundays in the year, tho on forty-nine other days one year.

We must think of the extensive field to which these early priests were called, for they were distinctly missionary in their training and outlook. It may be that the opening of the Hickory Nut Turnpike in 1847 led young Jarvis Buxton to explore the mountain pass and to discover a village called Asheville. It was a long journey there from Rutherfordton, but what he found of Church interest I have written about in the early days of Trinity Church. He moved to Asheville on leaving Rutherfordton. There was a short interim before Mr. Bland came to St. John's, when Rev. R. H. Mason officiated here and at Shelbyville. The latter was probably the present Shelby, for we find Mr. Bland ministering there and at Lincolnton, while in charge at Rutherfordton. So he also went far afield, and after leaving St. John's organized the Church at Shelby in 1859, while in charge of St. Luke's, Lincolnton. At Lincolnton we find him having occasional services at Beatties Ford, at "the Factory" and organizing a congregation for the

colored. He left a diary, which shows that each Lent, while at St. Luke's, services were held daily. He moved to Shelby in 1861.

Mr. Bland was one of nine children, his father's father having come from England with George Oglethorp in founding the Georgia Colony. He married three times, having a son by his first wife, the late Dr. Mortimer A. Bland a prominent dentist of Charlotte, and two daughters by his third wife, both now living in Tryon, their mother having been Miss Lily Caisson of Lenoir. After a period when he served the diocese elsewhere than in our western part, we find him in 1881 and for some ten years afterwards at Marion, where he found five communicants. He raised money for the building of a Church, which was begun in 1883 and finished in 1886. He writes in his diary in 1884 "I have begun the work and do not propose to abandon it," and Bishop Lyman reports to the diocesan convention; "I was much gratified to find so neat and comfortable a building erected here, and only the great perseverance of Mr. Bland could have accomplished such a work with so little help and encouragement." Mr. Bland's daughter, Alice, tells me that the font and chancel furniture were made by him, also the pews, and that he did most of the work on the building. And Bishop Lyman again reports that "Very much of the finer work was done by Mr. Bland, and it was his skill and energy and perseverance to which we are chiefly indebted for a building so attractive in itself and so much needed." The Church, named St. John's, was consecrated May 17, 1891. The bishop's chair at Holy Cross Church, Valle Crucis, constructed out of laurel, was made by him.

Mr. Bland continued to hunt for the scattered sheep outside of Marion. He organized the Church of the Good Shepherd, Old Fort, where he again built a Church. In a diocesan report he says "We have a promising Sunday School there under the direction of Mr. Garland Thomason, a young man who is very zealous and faithful in the work." We find Mr. Bland going twice a month to Catawba, distant four miles, and once a month at a school-house, two miles. The days of which I write were before the railroads were extended from Morganton and Charlotte to points farther west.

Mr. Bland died at the age of 89 after fifty years service in the diocese, and was buried at Lincolnton.

CHURCH OF THE REDEEMER—SHELBY

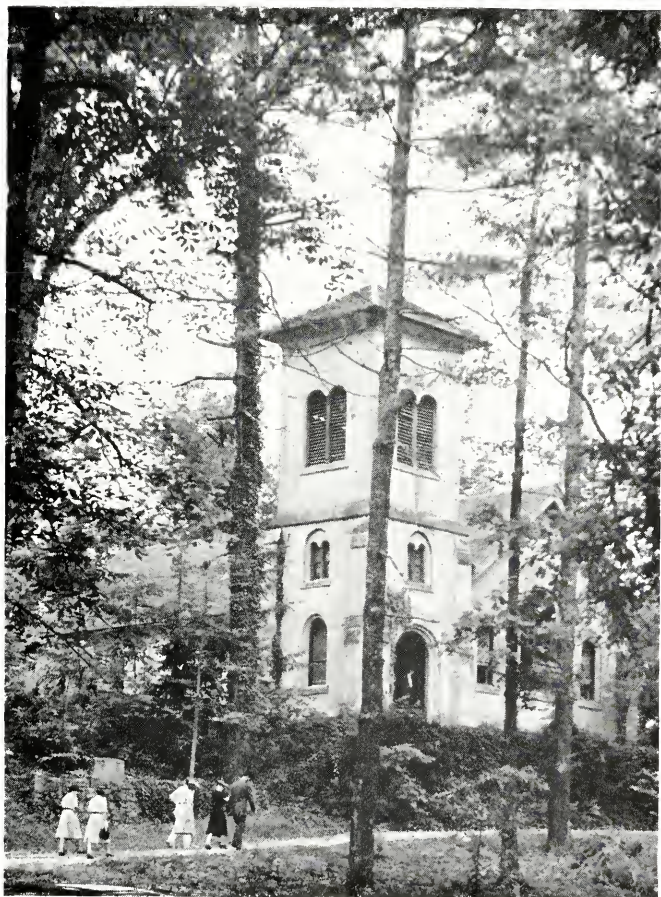
IT MUST have taken much courage and faith in the Christian cause to organize a congregation and build a Church in the years, 1859 to 1863, at Shelbyville, N. C. The days were those of the Civil War, and, as we know from Church history, The Redeemer, Shelby,

when admitted into union with the Church in the N. C. Diocese, was admitted into a diocese of The Church of The Confederacy. During the Civil War, the Episcopal Church in the seceded states had their separate organization from that of the Churches in the rest of the United States, to which they had previously belonged. Services had been held occasionally in Shelby since 1842. It was during the pastorate of the Rev. C. T. Bland from 1857 to 1862, that the efforts of the congregation to organize succeeded. He visited the Church members, from Rutherfordton at first, then from Lincolnton, where he had taken charge, finally moving to Shelby in 1861. The cornerstone of the Church was laid in 1860; the parish, as it had become, was admitted to the diocesan convention in 1861; and the Church was consecrated by Bishop Atkinson on Sept. 29th. 1863. I have spoken of Mr. Bland's parents and family, and of his training for the ministry, in writing of his ministry at Rutherfordton and Marion. He was himself a capable carpenter and construction worker and helped in the building of The Redeemer. The Church was valued at \$1200.00. This Church building later gave place to another in 1902, on the same site, corner of S. Lafayette and Graham Streets. The following were among the early members:—A. W. Burton, D. Froneberger, H. D. R. Cabaness, F. L. Hoke, and A. C. Wisnall (so spelt in the records.) Six communicants are reported in 1862.

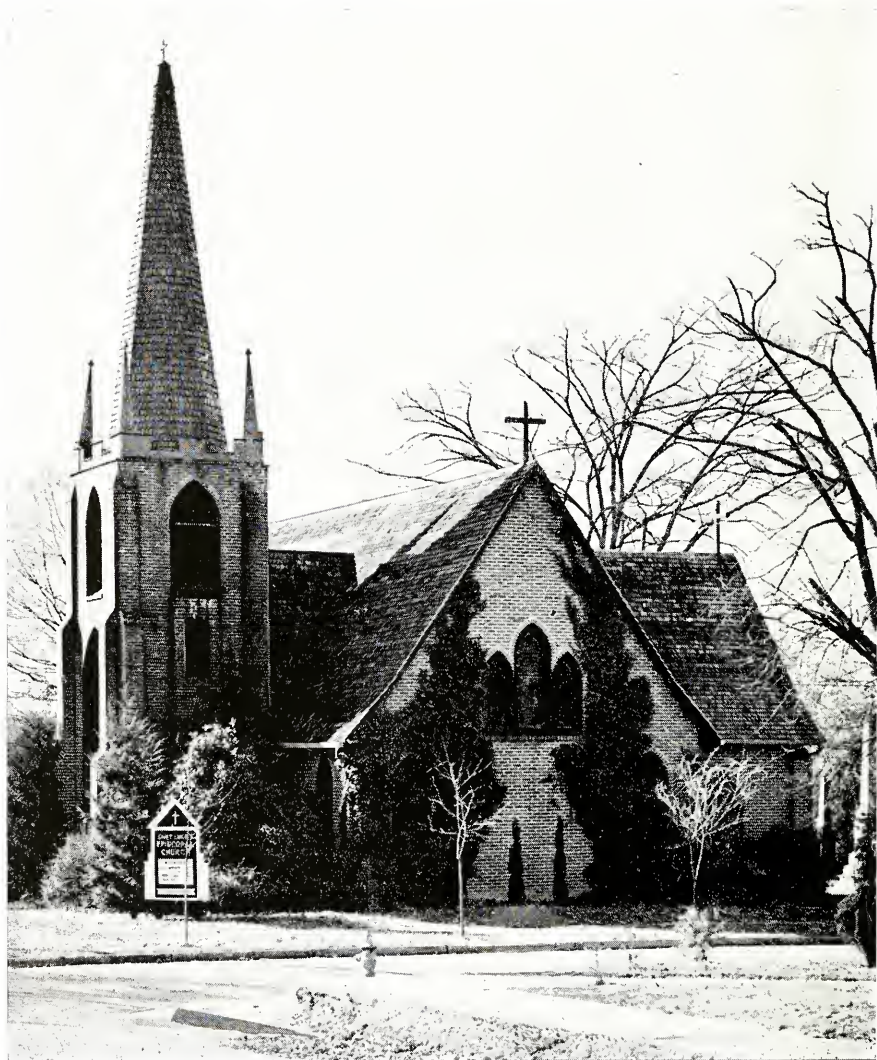
After Mr. Bland left, Rev. W. R. Wetmore came occasionally for services from his home at Lincolnton. We find him so doing for twenty years. During this period there was little growth, if any, of the congregation. Four families and five communicants were reported in 1879, yet Mr. Wetmore could say, "The prospect here is brightening." The railroad had come thru in 1875, from the main line of the Southern R. R. In most years we find visits from Bishop Atkinson. In 1885 Mr. Wetmore reports:—"This town is improving, and with its' advancement I hope to see the Church increase." And also he writes:—"The Church building is sadly out of repair." The latter is confirmed by Rev. E. A. Osborne, who followed Mr. Wetmore in 1886, also coming from a distance and only occasionally. He writes:—It is sad beyond expression to see the forlorn condition of the work at this place. The Church is in a state of dilapidation, and the congregation gone down to a mere handful and much discouraged. Conditions have arisen mainly from the results of War. Also due to the isolation of the town, with regard to ministerial supply." Yet the following year he reports:—"Shelby is a growing town, and the outlook of the Church there is more encouraging than heretofore," and "the congregation has taken steps to repair the Church building." The isolation spoken of was being remedied by the coming of the C. C. & O. R.R. in 1887, and the extension soon of the Southern R. R. to Marion. We must think of Shelby as a village in those early days, only a few hundred people there. Trees lined the streets, which it is interesting to



Calvary Church, Fletcher



Church of Saint John in the Wilderness, Flat Rock, N. C.



St. Luke's Church, Lincolnton

know, were laid out with their present width when the town was organized. The cotton mills, which have characterized the town's industry, had already had their beginning with the Cleveland Cotton Mills, owned by the Schenck family, Rev. E. A. Osborne coming in 1885, and Rev. G. W. Phelps, in 1891, both having other Churches under their care, held the Redeemer congregation together to the close of the century. Services were only monthly. In 1895 Mr. Osborne writes:—"O that the Lord would put it in the hearts of those who have money to assist us to put a good Church in Shelby! It is our great need in that place towards doing a good work there.

THE CHURCH IN WATAUGA AND ASHE COUNTIES

WE HAVE learned thru an earlier sketch of the starting of the Church's work at Valle Crucis in the time of Bishop Ives.

The Mission Churches or preaching places established outside of Valle Crucis were in Watauga County. After the closing of the School for students for the Ministry in 1851, and the resignation of Bishop Ives from the diocese, Mr. Prout as priest and Mr. Skiles as deacon, continued the Church's ministry to the people of Valle Crucis and its neighborhood. Within a year Mr. Prout moved to Lenoir, to the care of the Church there, though returning to help at Valle Crucis at times. For ten years Mr. Skiles kept on at Valle Crucis, as also covering a large field in Watauga and Ashe counties. We read in his reports to the diocesan conventions from 1853 to 1860, that he held services, at some places more often than at others, at Lower Watauga, Easter Chapel, Cranberry Forge, Linville, Bottoms of Elk, Jefferson and Boon (so given). During the later years he lived at the home of Geo. Evans, at Lower Watauga, who was a layman and had come to assist him in the Church's work. It was here that steps were taken to build a Church, which finally succeeded, and the Church consecrated as St. John the Baptist in 1860. Mr. Skiles died soon afterwards. Mr. Skiles was a remarkable man. Having come to Valle Crucis to take the position of farm manager, and being led to enter the Church's ministry as a deacon, he continued to serve as such thru the rest of his life. He had received some medical training, which proved helpful in his visits thru the country-side, when a physician was not to be had. He was a consecrated worker in Our Lord's vineyard and a sympathetic pastor.

On September 1st, 1859 Bishop Atkinson preached and confirmed one person at Boon, county seat of Watauga, "first instance of that

rite being administered or indeed of a bishop visiting that place" so he reports. And further reporting:—"On Sept. 3rd I preached and confirmed two persons at Jefferson (county seat of Ashe). In this place also the rite was administered for the first time. In the evening I baptized a colored child."

During the Civil War period there seems to have been a lapse of the Church's ministerial work in Ashe and Watauga counties.

In the seventies Bishop Atkinson was still the bishop, and Bishop Lyman was consecrated as his assistant in December 1874. The earliest record I find of the continuance of the work in these counties is of Bishop Atkinson's visits to Watauga County in 1871. In July 1877, is the following entry in Bishop Atkinson's report to the Convention of 1879:—"July 14th at Ore Knob, in Ashe County, and on the 15th at Jefferson, in the same county, Rev. R. W. Barber read prayers and I preached. July 17th, at Doffin Station in Watauga County, Rev. Mr. Bell said Morning Prayer, and I preached, and confirmed one person. July 18th, at a private house in the same county, I baptized an infant. July 19th at Boone, I preached and administered the Lord's Supper, assisted by the Rev. Mr. Bell. July 21st, at a Missionary station on Banner's Elk Creek in Watauga County, I preached and confirmed seven persons and administered the Lord's Supper. These services (those of July 21st) reminded me of those that were held under the stately oaks of England in the Anglo Saxon period, and in the forests of Germany by Boniface and his fellow laborers, in that they were performed in the open air, under the shade of the trees, on the side of a mountain, the people sitting around me on benches and on the bare ground, there being no Church in the neighborhood, and only a small school house, entirely insufficient to receive the congregation, to many of whom confirmation was a spectacle as new as exorcism would have been. In these services I was assisted by Rev. Mr. Bell. July 22nd At Valle Crucis I preached, confirmed two persons, and administered the Holy Communion. We read in the same journal that Mr. Bell was a deacon, living at Valle Crucis, and missionary in Mitchell and Watauga counties. He had recently been appointed to this charge. He later was transferred to the Asheville neighborhood. In an entry of the bishop's report for September 1878, we find the following after a visit to Lenoir. "On the afternoon of that day I set off on a visitation to Watauga County, but found the road so washed by the flood resulting from the heavy rains of the previous day and night, as to be impassable. I then attempted a more circuitous route, but the carriage in which I was travelling was overturned in a stream, which was ordinarily very shallow. I escaped with no more worse consequence than a wetting of myself and my baggage, but I found that further progress up the mountain was impracticable, the road that wound up its ascent being washed away."

So with ingenuity and difficulty was the seed dropped that has

produced the Church's fruit in a land of beautiful valleys, of high mountain peaks, of a sturdy race of people of English, Scotch and Irish ancestry, people of an inherited culture, whose neighborhood has an historic interest as regards the early settlements of the peoples of the Appalachians. They of Ashe and Watauga counties were no insignificant folk. The early houses of Jefferson are said to have been well built and attractive. Yet, on account of lack of railroad facilities, these counties were for many years to come, to be counted as the state's "lost counties," tho not lost to the Church, as we have seen, and tho the establishing of congregations and churches was to be a hard and persevering struggle.

In 1879 in the Methodist Church at Boone, and in those of the Methodists at Elk Cross Roads and Jefferson, assisted by Messrs. Barber and Bell, Bishop Atkinson preached, confirmed, administered the Holy Communion and baptized. He reports "I saw abundant evidence of the excellent work which Mr. Bell is doing in this wide mission field—quite large enough to give ample employment to two vigorous and active men. A Church building is especially needed at Boone, and efforts are now being made to secure its speedy erection." On leaving Boone, the bishop, with Mr. Barber's assistance, held service in the Union Chapel at Ore Knob. In 1883 Mr. Bell reports that they have begun to build a Church at Boone, and next year that "we have a neat Church here," also that he continues ministering in Watauga and Ashe counties. There was no Appalachian School at Boone in those days, it not being started until the close of the century. Academies, under private control, were still the chief means of children's education in this part of the state, altho schools and colleges under denominational management were being started elsewhere.

Mr. Bell continued to visit the field during 1883, 1884 and 1885, altho having removed to the Asheville neighborhood. Rev. E. P. Green, recently ordained deacon, was in charge of the work for a time, followed by Dr. Geo B. Wetmore, who had been in charge of Churches in Rowan and Iredell counties. Mr. Green seems to have been an indefatigable worker. In his last report he writes that besides ministering at Boone and St. John's in Watauga County, he had held services in Elk Cross Roads, Meet Camp, Blowing Rock, Clark's School House, Gap Creek, Shulls Mills, Dutch Creek School House, these in Watauga, and at Elk Park, Porcelain and Loven's Store in Mitchell County. Of course, only occasional services. At Boone the Church was not heated, so no services held in it in the winter, and Mr. Green reports "no place was secured for service." He says "the work of building up the Church in this place rests mainly with Dr. Council and his family." This was Judge Council, who later resided in Hickory, and whose family were members of The Ascension Church. Dr. Wetmore was not a well man on coming to this field; his ministry had been in the North Carolina diocese, had received his degree of Doctor

of Divinity from Rutherford College. He died at Banner's Elk, Watauga County, June 10th, 1888. We are not to confuse him with Rev. Thomas Wetmore of Lincolnton.

GRACE CHURCH—WAYNESVILLE

THE EARLIEST records of any ministrations of the Church in Waynesville are of a visit of Dr. Buxton, the rector of Trinity Church, Asheville, there in 1852. Reporting in the diocesan journal of N. C.:—"I have visited during the year the villages of Marion, Waynesville and Burnsville, where good congregations attended our services." Note the location of the places. Trinity's rector evidently considered himself the minister of all out-of-doors. Again in 1853 he visited the distant villages of Waynesville, Franklin and Murphy," and reports that the Church in those parts loudly calls for more men for the work of the ministry, and until this want be supplied, the few scattered laborers can do little more than bear their testimony in the wilderness." We have written of the visit in the winter of 1855 of Rev. H. H. Prout, that stalwart missionary of Valle Crucis, to Murphy, at Bishop Atkinson's direction, to survey the prospects of starting a church work. In his diocesan report, he spoke of Macon, Jackson and Haywood Counties so far as our church is concerned as unoccupied ground, and as a broad field on which the good seed should be sown. And the following August Bishop Atkinson, with two priests, Messrs. Buxton and Hewitt, set out for Murphy, but the bishop "labored under indisposition of more than a week's continuance and meeting heavy rains" was obliged to stay in Asheville, where he waited the return of the others. In those days, the bishops, at least in our state, often were accompanied by others in travelling. Dr. Hewitt was rector of St. Peter's, Charlotte, and Dr. Buxton, of Trinity, Asheville. They held services in Waynesville, Franklin and Murphy.

But earlier pioneers of the Church in Waynesville than those of the ordained ministry were found in the family of James H. Norwood, who in 1847 had settled on a farm a mile and a half west of the village, having moved from Hillsboro, N. C. They are said to have been "devoted church people." It is also said that the baptism of an infant in the Norwood home was the first service Dr. Buxton held in Waynesville. Ministrations from Dr. Buxton continued at times, and a congregation was formed, of sufficient members to apply to the diocese for admission as a parish in 1866, which was granted two years later, tho a church was not built for ten years. It was on August 20th, 1878 when the cornerstone was laid by Bishop Atkinson. Before

then Rev. Francis J. Murdock, a young priest, associated with Dr. Buxton at Asheville, came for services for a time, later becoming rector of St. Luke's Church, Salisbury. Dr. D. Hillhouse Buel, in taking up his work in charge of the Asheville Associate Mission in 1871, took Grace Church, for so was the parish to be called, under his charge. It had organized under the name of St. James. Dr. Buel held monthly services in the old Methodist Church. In his diocesan report of 1879, referring to the laying of the corner-stone, Dr. Buel writes, "the work is now progressing well (that is, the building of the Church). It is a heavy undertaking for the feeble mission flock, and we greatly need the help of our brethren in it." There were twenty two communicants at this time, the number having doubled since Dr. Buel took charge of the Mission, for it had, for some cause, lost its status as a Parish. Bishop Theodore B. Lyman, having become assistant Bishop, visited the Mission in Aug. 1879 and reports in the diocesan journal that:—"Great credit is due to the Rev. Dr. Buel for the self-sacrificing zeal and energy with which he has urged forward this noble work." The bishop speaks of a "very beautiful and attractive church edifice, rapidly advancing towards completion . . . The interior finish is made up wholly of the exquisitely beautiful varieties of wood which so abound in the region . . . I feel sure that for elegance of taste and architectural propriety no wooden church building in our State will be at all comparable with it." Col. R. G. A. Love of the 16th N. C. Regiment had donated the lot for the Church. The value of the Church is given as \$4000.00, and seating capacity, 200. The Church was consecrated July 29th, 1880 by Bishop Lyman. The following are the names of those, who with their families may be called the founders of Grace Church, its legal title being "Grace Church in the Mountains":—Messrs. William L. Norwood, Joseph N. Benners, Thos. J. Lenoir, Geo. C. Henson, Samuel L. Love, W. L. Tate, W. W. Lenoir, S. F. Norwood, M. H. Love and R. A. Norwood.

We have written of the results of the years of labor for a few families. Waynesville's population in the year of the laying of the corner-stone of the Church was 300. It was the county seat of an agricultural community. It was not favored with railway privilege until after the Church was built. And we can think of the condition of road travel that brought Dr. Buxton and later, Dr. Buel, each once a month, the twenty-five miles from Asheville. We know Dr. Buxton went on horseback. Dr. Buel reports in 1879 "The members of the Mission are carrying on a most interesting Sunday School work, one in Waynesville and the other three miles distant, and the large numbers of catechumens, under instruction every Sunday, many of them adults, and the deep interest they manifest, are very encouraging." But for years before this the widow of James H. Norwood, mentioned above, Mrs. Sarah Norwood and other women had kept the Sunday School work and other interests of the church alive. The following reference

to Mrs. Norwood, I find in a paper written many years ago by Miss Lee of Asheville, on "Diocesan Missions":—The Mission has had the devoted energy of Mrs. Norwood, and in the absence of a resident clergyman, she has kept the Church open and Sunday School going, walking five miles to and from the Church every Sunday thru the storms of winter and the heat of summer, when over sixty years of age." And the following from "Historical Sketches," written in 1897 by Rev. Fredrick W. Wey, regarding the Waynesville and other missions under his charge at that time:—"For many years the mission and Sunday School was kept alive by the untiring zeal and devotion of this pioneer of the Church, Mrs. Norwood, amid the fires of prejudice, trials and discouragements. She bore the burdens and heat of the day, walking three miles every Sunday, winter and summer; the burning heat or the storms and tempests had no deterring influence upon this servant and soldier of the Lord. And when at last the Church was completed and the little faithful band could move into the House of The Lord, their hearts went up in praise and gratitude to The Giver of every good and perfect gift." Mr. Wey mentions Mrs. R. N. Tate, and her two sisters, Mrs. Miller and Mrs. Hyatt, as sharing in carrying on the work. A Woman's Missionary Society was formed in 1887, Mrs. S. F. Norwood, president, Mrs. B. A. Felmet, Vice President, and Mrs. R. N. Tate, Treasurer. Mr. Buel resigned from the Associate Mission of Asheville in 1891, and died in Baltimore, Md. within two years. Rev. F. W. Wey became in charge of Grace Church, September, 1894.

ST. PAUL'S CHURCH—WILKESBORO

THE EARLIEST record of the Church ministrations at Wilkesboro is that of a visit of Rt. Rev. L. S. Ives, bishop of North Carolina to the home of Mr. James Dodge, on Sept. 13, 1836, when his three children were baptized. One of these, Ann Sarah, became the wife of Mr. Chalmers Glenn, and so the mother of Robert B. Glenn, a North Carolina governor. Bishop Ives made two visits to Wilkesboro within the next six years, preaching, baptizing and confirming, after that making a yearly visitation.

"There was a little group of church people in the community, men and women of great fortitude and courage, and they believed strongly in the principles of their Church." They decided to build a Church in 1847, and within a year had raised sufficient funds to start building. St. Paul's Church was consecrated July 8th, 1849 by Bishop Ives. So the congregation of St. Paul's was one of the earliest formed in what is now the Western North Carolina diocese. And what a fine

Church building to have been erected and by a mere handful of people! And how lovely a site for a Church, on a bluff above the river, and overlooking the town, and valley of the Yadkin! In his report of the Consecration to the diocese convention the bishop states:—"This is a beautiful Gothic structure of brick erected at small expense, with small means, applied with directed zeal." The cost of the building was \$1100.00. People didn't mind walking up a hill in going to church those days, those not coming in carriages. The site was donated by Samuel Finley Patterson, additional land donated by James Gwyn, "who with his wife and Mrs. Mary Taylor Peden devoted time, means and unflagging effort towards the erection of the Church building."

I am indebted to Miss Mamie Barber, a daughter of a late rector of St. Paul's, for information of the early days that she gives in her "Reminiscences," which includes the following:—"The consecration was of unique interest, as it was attended by the almost entire student and faculty body of Valle Crucis, who walked the entire distance of forty-five miles and altho they were footsore and weary when they reached Wilkesborough at sunset, July 7th, 1849, they marched into town bearing pilgrims, staffs, and with religious fervor and in well-trained unison chanting the Gloria in Excelsis." There was at that time a school at Valle Crucis for those training for the sacred ministry.

The charter members of St. Paul's were Mr. and Mrs. James Gwyn, Dr. and Mrs. James Calloway, Miss Fannie Williams, and Mrs. Mary Taylor Peden. Among the first confirmed by Bishop Ives were Mrs. Susan Dodge (McMillan) and Mrs. Annie Dodge (Glenn) great nieces of Washington Irving; also Mrs. Mary Evans (Cowles), Mary Helen Dodge, Lucinda Williams, Dan Nickerson, Sarah Lewellyn and Amanda F. Grant; and the following slaves: Bynum, Phoebe, Dotsey and Judith. I am indebted to Rev. Boston M. Lackey for the use of a written address he gave at St. Paul's on the occasion of its 100th anniversary, which was observed in 1936. The first two priests in charge of St. Paul's were the fruit of the School at Valle Crucis, Rev. W. R. Gries and Rev. R. W. Barber. They were both young men, and had the true vocation of the ministry in going out into the country about, and preaching to groups of people, as opportunity offered, and starting congregations. Mr. Gries came to St. Paul's in January 1848, after being made a deacon, and continued for three years, being appointed missionary in Wilkes, Surry and Iredell counties. In his first report to the diocese he reports only three communicants (some of those previously confirmed must have left Wilkesboro). He reports fifteen communicants on leaving the work. He had studied medicine for two years before going to Valle Crucis, and "so was especially fitted for missionary work in the mountain district in those days, as doctors were few and travel difficult." Miss Barber in her "Reminiscences" speaks of him as a "young man of brilliant intellect and fine scholarship." He continued at St. Paul's but a short time after being made

priest, returning to his native state, Pennsylvania. Rev. Richard Wainright Barber, also a deacon in coming to St. Paul's, became in charge in 1852, being made priest that year. He was appointed missionary in Wilkes and Iredell Counties "and parts adjacent." St. Paul's was an Organized Mission, attaining parish stature in 1858. The vestry at that time consisted of James Gwyn, James Calloway, Jr., J. B. Gordon, William W. Barber, John T. Peden and Ransom Nickerson. Mr. Barber was born in Rowan County in 1823, his father having been a warden in Christ Church there for many years. Soon after coming to Wilkesboro he married Mrs. Mary Taylor Peden, and of this union there were two children, William Wainright and Mary Taylor. Mr. Barber continued as rector of the parish for forty-four years, until 1895, thus outnumbering by two years his rivals in those days for length of service in a parish, Rev. W. R. Wetmore of Lincolnton and Rev. Jarvis Buxton of Asheville, each serving their parishes for forty-two years. I quote from the above mentioned address of Rev. Boston Lackey:—"He was a hard worker, capable, modest, humble in spirit, and deeply consecrated to the Master. He was beloved by all who knew him, and his influence not only extended over a wide area in his life-time, but lives today in those whom his ministry touched, either by contact or the general effect of his influence . . . He labored beyond the bounds of Wilkesboro, doing missionary work in Statesville, Ronda and Elkin. He ministered to scattered communicants over a wide area. In addition to his ministerial work, he was a pioneer in the educational work of the County, being County Superintendent of public instruction for twenty years. In his long ministry he ministered in many instances to parents, their children and grand-children. For a long period of time Mr. Barber conducted a private school for young men in his beautiful home on the Yadkin, two miles east of Wilkesboro. Here many prominent men of this state received their education." Of the early vestry of the parish, given above, two held appointments as commanding officers in the Confederate Army, General James B. Gordon, and Colonel William Barber, brother of the rector, Colonel in the 37th Regiment of North Carolina. Both of them died in the war-service.

An interesting part of Mr. Barber's ministry was his care of Gwyn's Chapel, at Ronda, a few miles east of Wilkesboro. Mr. James Gwyn, one of the charter members of St. Paul's, moved there with his family soon after St. Paul's was started, and they became founders of the Church there, continuing their interest in it for many years. In reading the diocesan journals there were sixteen or more communicants at this Chapel, more than recorded at St. Paul's during Mr. Barber's rectorship. We must remember those were sad days of civil war and reconstruction. Services were held monthly at St. Paul's, the rector at several other places, giving one Sunday. He journeyed 20 miles to one place. He often journeyed horse-back. He was a priest of

scholarly attainment, having a fine library, and was also an agriculturist, owning extensive farm-lands. Mrs. Margaret Moore, of Lenoir, a grand-daughter writes me:—"Mr. Barber was a most generous soul, and never accumulated much of this world's goods, and there were numerous stories of his generosity . . . He had a wonderful sense of humor and loved a good joke, also loved children. He was firm with us all, but gentle and kind too." Miss Elizabeth Barber of N. Wilkesboro, a sister of Mrs. Moore's, has also helped in giving me information of her grandfather's days at St. Paul's.

A daughter of Rev. Richard W. Barber, Mary Taylor, opened a school for girls and young ladies, at Wilkesboro in 1879, which she conducted for about forty years, and which had a yearly average attendance of twenty. She wished to promote the ideal of a "Christian Education," and could be called a pioneer in the field of Private Schools for girls. She was an alumnae of St. Mary's School, Raleigh, where, for a short time, she taught Latin and Mathematics. Miss Fannie Peden, a half-sister of Miss Barber's, acted as housekeeper and business manager of the school. A son of Rev. Richard W. Barber, William Wainright, became a successful lawyer in Wilkesboro. In a sermon by Rev. Boston M. Lackey, on the occasion of keeping the 100th anniversary of St. Paul's, in 1936, he writes:—"We cannot write at length in terms of great numbers, but we can write voluminously of the spiritual qualities that filled and adorned the faithful sons, whose spiritual meat and drink were found here. We can write of faiths that never fail, and of visions which never grew dim; we can write of loyalties, devotions, perseverance, the patience of saints, the virtues of good men and women, and of consecration born of deep and abiding love." After Mr. Barber's retirement from the parish in 1895, he lived on his farm near Wilkesboro, where he died Dec. 19, 1907.

For twenty years after the old rector resigned there were several ministers who looked after St. Paul's, either elected as rector, or supplying from a near-by field of labor, or as temporary priest in-charge. The first, Rev. James Stewart Matthews, who came as a deacon, and was made priest soon by Bishop Cheshire, would have been rector for a year, or part of the year that he continued in charge of the parish, except that bishop Cheshire found that in some way his election by the vestry had been irregular. The Jurisdiction of Asheville had just been formed and Bishop Cheshire, of the N. C. Diocese, acted as its bishop until Bishop Horner's election. Mr. Matthews reports in the diocesan journal that: "In addition to my work at our parish Church I renewed the missions at Ronda and Elkin, holding regular services at both places monthly . . . In the former place through the liberality of Mr. W. Gwyn and family, we have erected a neat Church, which will be ready for consecration in a few weeks. In the latter place, Mrs. A. B. Galloway, a devout communicant of the Church, has purchased one of the most desirable sites in the town at an expense of

\$250.00, where she proposes erecting in the near future a memorial Church, in memory of her sainted husband." Ronda became at once in 1899 an organized Mission, and came under the care of the minister of St. Paul's, who also cared for the Church in Elkin, tho this was in the North Carolina diocese. The Church at Ronda was named All-Saints. Rev. W. W. Phelps, Rev. A. de Rossett Mears, Rev. James A. Weston, Rev. John N. Atkins, and Rev. E. de Forrest Heald, served in charge of the parish for short pastorates, either residing at Wilkesboro, or coming from Lenoir and Hickory. We have written elsewhere of these priests, who did what they could, because of their love for the parish and its flock. The new town of North Wilkesboro had become much the larger town, and one of more industrial plants, and a railroad terminal. It was located across the river. St. Paul's served both towns. A rectory had been secured on Main St. just below the Church, which Miss Barber writes, "we worked so hard to secure," and which, during the above mentioned changes of pastors, was closed at times. A brighter side to the work of the parish came with the rectorships of Rev. Theodore Andrews, and Rev. J. D. C. Wilson, the first for two years and the second for over three years. Each had recently married before coming to Wilkesboro. Mr. Andrews had been in charge at Franklin, N. C. and St. Paul's was Mr. Wilson's first charge, he having been ordained by Bishop Horner as deacon and priest. An addition to the church families at this time was that of Mr. H. H. Morehouse, who had come, as also others, to develop the apple orchard industry on the Brushy Mountains. Also Mr. Joseph B. McCoy, owner and manager of the hotel in N. Wilkesboro, became a member of St. Paul's. Both of these became valuable vestrymen, and Mr. Morehouse a lay-reader.

Chapter III

1880-1910

TRINITY CHURCH—ASHEVILLE

After his long service as rector of Trinity Church, Dr. Buxton resigned in 1889 and moved to Lenoir, to be rector of St. James Church, and Rev. McNeely Du Bose was chosen as his successor. The new Trinity Church had only recently been built, and had been consecrated in 1887. But for the new rector there was need of a rectory, which was built on a lot just south of the Church. I have been told that this was accomplished largely thru the efforts of the Women's Auxiliary and the Women's Guild in raising the needed funds. Its cost is given as \$5000.00. The house has only this year of 1952 been demolished, although not used as a rectory for many years. Mr. Du Bose had been rector of the Church of the Nativity, Union, S. C. for five years before coming to Trinity. Mr. Du Bose was a South Carolinian by birth. His father having died when he was only an infant, his mother took him and another son, of two years of age, to Sewanee, Tennessee, to make their home there. This was due, no doubt, because her husband's brother, Dr. William Porcher Du Bose, was of influence in the early days of the college there, later becoming a well known theologian. McNeely received his scholastic and seminary education at Sewanee. He also met his future wife there, "he and Rosalie Anderson knew each other from the time they were children, and were engaged five years before he graduated from the Seminary." I am indebted to his son, Mr. John Du Bose, an attorney of Asheville, for information in regard to his father. He and Rosalie were married Dec. 2nd, 1885. After coming to the rectory of Trinity Church, Asheville, the McNeely Du Bose family increased in numbers, there being in time six children, three of them sons and three of them daughters.

Asheville was "feeling its oats," in those days, a proper expression for a town still dependent on horses for local travel, and tending to be as energetic and spirited as a two-year old. The railroads from the east and south having come in, in the eighties, and Colonel Frank Coxe having built the original Battery Park Hotel, Col. George W. Pack putting his money into the development of a Central Square, and George Vanderbilt making the town a visit for purpose of land-purchases in a near-by forest area, the town was getting alive to its

growing as an attractive tourist center. It had some 8000 residents in 1890. The streets were gradually being rescued from the mud through brick paving and then later being macadamized. The new rector of Trinity was young, having passed his thirtieth birthday. He came to a good-sized parish in Asheville, one of 140 families and 310 communicants, and to a city awake to future growth and prosperity. He was a true pastor of souls, as I have learned, and was also much concerned, so I am told, for the physical comfort of newcomers to the city, who often would apply to him to find for them homes and boarding places. He rode a bicycle in making calls. He was much loved by his congregation, and was of saintly character. A good photograph of him hangs in the sacristy of the present Trinity Church, vested and wearing a white stole. I mention the latter, because of his introducing into Trinity's worship some of the ornaments of the altar and color of vestments, which the parish has learned to use. The following tribute to him, after his death, by Bishop Horner, is worthy of being quoted here. "The services of the Church, as conducted by him in an attitude of loyal churchmanship were dignified and beautiful, and satisfying to both low and high Churchmen. I always felt that any service of the Church placed under his direction would be dignified, smooth and pleasing."

In those days in North Carolina people went to church thru the week as well as on Sundays, at least in some parishes. In Mr. Du Bose's first yearly parochial report, he gives the number of 248 public services held and 104 Celebrations of the Holy Communion, and two years later 352, of which 146 were on Sundays, and 206 other days, 105 of which were celebrations of the Holy Communion. It is interesting that we have a picture of the chancel of this second Trinity Church as described by Mr. Lavan Sarafian in the "One Hundredth Anniversary" booklet of the Church:—"We remember the dome-shaped chancel ceiling with its sky-blue background, and hundreds of gold and silver stars cut out by various parishioners and pasted on. The ornamental brass chandelier that hung from the center of the dome with its dozens (seemed like hundreds) of gas jets all lighted."

In Mr. Du Bose first years at Trinity, the Ravenscroft Training School for the Ministry, located in near-by Schoenberger Hall ceased to exist, although the Ravenscroft School for Boys, near-by, was continuing. Bishop Lyman was the bishop of North Carolina, Bishop Cheshire succeeding him in 1893. Under Bishop Cheshire, Rev. A. H. Stubbs and Rev. Wm. F. Rice were chosen to live in Schoenberger Hall and to continue as the Ravenscroft Associate Mission. Before that time we find Mr. Du Bose ministering occassionally at some of the Mission Churches near Asheville. He was soon, after coming to the District, appointed as an Examining Chaplain and on the Committee on Canons, and was chosen in 1895 as delegate to the General Convention, and he also became a Trustee of the Missionary District. The

following organizations are listed in the parish during Mr. Du Bose's time:—Womens Auxiliary, Women's Guild, Chancel Society, Faithful Endeavors, St. Agnes Guild, Ministering Children's League, Bro. of St. Andrew, Junior Brotherhood. He ministered once a month at the Lindley Home.

The present stone altar of the Church was given by the Rector's Aid Society in Mr. Du Bose's memory. After leaving Trinity Church, he became rector of St. Mary's School in Raleigh and then rector of Grace Church, Morganton, where his death occurred Apr. 15th, 1911, thru accidental drowning in the Catawba River. Bishop Horner writes in the diocesan journal of 1911:—"He was devotedly loved in Asheville and Morganton where his ministry was exercised in this District. His lovely character and uniform courtesy won for him friends everywhere from all classes of people. His judgment was always sound and good, and the high esteem in which he was held by his co-workers is evidenced by the fact that at the time of his death he was officially in so many places of trust in the Church of the District... The Church of the District has lost in him a valuable missionary and friend. He emphasized in his ministerial life the great value of that conservative Churchmanship which has been the steady power of the Church in America."

After Mr. Du Bose's time at Trinity Church, the four rectors who followed him stayed, each one, for short periods. Rev. William Theodotus Capers was instituted as rector Dec. 6th, 1903, staying about three years. He had been rector of Trinity Church, Vicksburg, Mississippi, was the son of Rt. Rev. Ellison Capers, who was still the bishop of South Carolina, and was to follow his father in the Episcopal ministry, becoming Bishop of West Texas in 1916. He was married on coming to Trinity Church, his wife, Rebecca Holt Bryan of Augusta, Georgia. They had three children, boys, two of whom were in time to follow their father into the Church's ministry, William T., Jr., to become rector at Holy Cross, Tryon. The father was a graduate of Virginia Theological Seminary, and had been ordained deacon and priest by his father. He was 26 years of age in coming to Trinity.

"Mr. Capers has taken charge most beautifully of an already well organized and Churchly trained congregation," so the bishop states in his yearly report to the diocese. The number of communicants increased, there being 350 at the close of his ministry, 302 at its beginning. He became a trustee of the diocese. Rev. Walter C. Whitaker followed him for a year or so. He was a graduate of the University of the South, and was a native of North Carolina, born in Lenoir. He came to Trinity from St. Andrew's Church, Jackson, Mississippi, and, on leaving, became rector of St. John's Church, Knoxville, where he stayed twenty-three years, occupying prominent positions in the diocese of

Tennessee. I am told that:—"He was a scholar, and of fine intellect and a good preacher."

Rev. William George McCready followed as rector from 1907 to 1909, coming from the diocese of Easton. He was married and had young children. He was very much liked in the parish, so I am told. On account of a fire that in 1910 destroyed the Church, the parish records were also destroyed, which has made it difficult to give names of vestrymen and others who helped to carry on the work of the Church. I shall mention, however, Thomas W. Patton, John H. Law, Henry Redwood, J. H. Lee, Philip R. Moale, Harmon A. Miller, who were wardens and officers of the vestry during the years of which we are writing. And we shall quote from some reminiscences of Mr. Lavon Sarafian, as found in the One Hundredth Anniversary Booklet of the parish, of 1949, when he was a young man in these years:—"We remember the dignified gentlemen of the vestry who took up the offering, watching them and wondering if some day we would have that privilege . . . We remember the choir that sat in the nave of the church; and old Moses, the sexton, working the organ pump handle, up and down, to supply the pressure for the organist, who had always to keep one eye on Moses, as he had a habit of falling asleep . . . We remember the public baptisms, and there were many, as we had one member a Miss Chisholm, who brought dozens and dozens of children to Sunday School and to Baptism from the cotton mills and the railroad sections of our town . . . We remember the Sunday School, held in the main body of the Church, the classes of small groups scattered in all corners of the Church. The faithful teachers, and one, a most unforgettable character, Miss Sue Hatch, our teacher, who attended all services of the Church, and was a wonderful influence on us all. The picnics were something to look forward to. All piled into the open trolley cars early in the morning, and returned at sundown tired out, but with memories of a wonderful day spent."

Rev. H. Fields Saumenig was rector from 1909 to 1913. He was married, having two children, his wife dying after coming to Asheville. He married again while here, his wife Miss Maria Brown, a sister of Mr. Vance Brown of Asheville. It was during his time, November 15, 1910, that the Church was destroyed by fire, with all the furnishings, the handsome altar and other memorials, with the stain glass windows. "So rapidly did the fire gain headway that little could be done to check it. The City Fire department, with marked diligence and faithfulness, did all in its power . . . As late as 1908 the Church had been enlarged and improved at a cost of about \$8000.00." I have quoted from an account written by Mr. Saumenig. Mr. Sarafian has written: "We remember attending a choir practice on a cold night . . . the room getting too warm for comfort. As someone opened the door of the furnace room to investigate the performance of the heating plant, flames shot out through the open door." Congregations and the Fraternal

Orders in the city offered their buildings for temporary use. It seems that the following Sunday, the congregation worshipped in Grace Church. The Church was the second Trinity building, opened for services in 1882, and at a valuation of \$15,000. Steps were immediately taken by the vestry to rebuild, and in two years the present fine structure was completed at a cost of \$60,000.00. Asheville was still a reminder somewhat of older days. An auto was an unusual and strange contraption. The Post Office was still in a brick structure, where Pritchard park is now, and business on Haywood Street did not extend further than there, or on Biltmore Avenue beyond the old Swannanoa Hotel. The city had electric power and water works, which were attracting manufacturing industries. Miss Morley in her book "The Caroline Mountains" writes, as of 1913, that people came to Asheville "for some secluded haven of rest, some happy escape from the turmoil and strife of a city, and this in spite of the census and conveniences of street cars."

CHURCH OF THE REDEEMER, ASHEVILLE GRACE CHURCH, ASHEVILLE

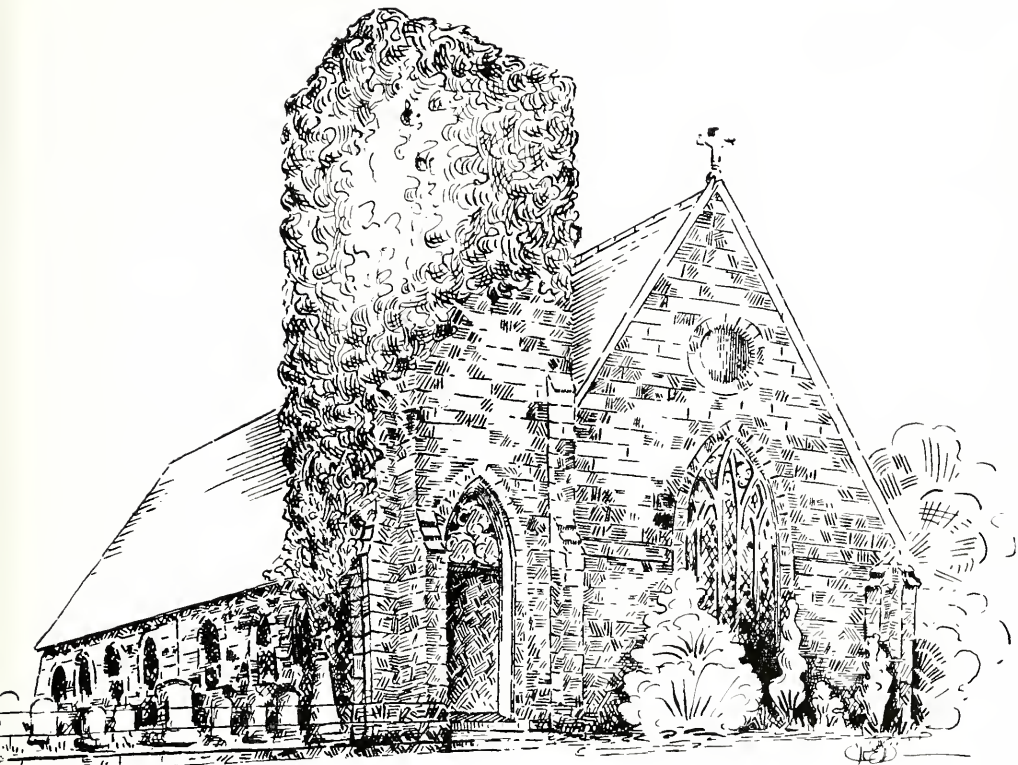
WE SHALL speak of two of the Asheville Missions, for such they may be called today, the city having extended to their locations, one of them being, however, beyond the official city limits. Sixty years and more ago The Church of The Redeemer, on the French Broad River, in the Woodfin suburb, and Grace Church in the Grace suburb were several miles out in the country. It was about that time that the Church of The Redeemer was built, of the native granite, and that the Mission of Grace Church was improved by the erection of a rectory and steps taken towards the building of a new Church, also of stone, tho it was not until 1906 that the Church was completed. Both of these Churches are of English Rural-Church architecture.

In its early days Grace Church was a Mission of Trinity Parish. Mr. Frank J. Murdock, and General J. G. Martin were interested in lay-reading at the Mission, in assisting Dr. Buxton, who was in charge of it. The Church was then a log-structure, built in 1867 on land given by Prof. John Kimberly, where the present Church is located. Miss Fanny Patton, Miss Kate Buxton, and General Martin's daughters taught in the Sunday School. The Kimberly family have ever since been staunch supporters of Grace Church. Promoting the building of the present Church, in addition to the Kimberly family, were Mrs. C. T. Chester and her daughter, Mrs. Chester Lyman. After 1891 and until about 1910 Grace Church was an Organized Mission, of the diocese of North Carolina at first, and then of the District of

Asheville. Rev. W. F. Rice had charge for some years, living at the rectory, then Rev. McNeely Du Bose, of Trinity, was in charge, who was succeeded by Rev. A. H. Stubbs, of the Ravenscroft Association. In 1896 there were 51 Communicants and 45 in the Sunday School, "Sunday evening services are well attended and much interest manifested in the Mission" it being reported. In 1910 there were 60 Communicants, 90 in the Sunday School and 48 families belonging to the Mission.

One who had lived a long life, Miss Rose Chapman, of Skyland, said in her later years that "the memories of Dr. and Mrs. Buxton, General Martin and Miss Fanny Patton are like the shadows of great rocks in a weary land, that stand for courage, hope and love." And of Miss Rebecca Kimberly she said "She had served the Mission over 60 years. It is good for us to pause and think of the steadfastness and constancy, the loyalty and devotion which characterizes one who has served in a particular field so long. The influence of her life and work here is incalculable and unending." The days of which we are writing were still those of the horse and buggy, autos coming in after 1900, and the first electric street cars in Asheville only shortly before then. So a picture of a devout soul, none other than Mrs. Eveline Coleman, one of the two first members of Trinity, Asheville, in her getting to Grace Mission in its early days may not be amiss. As I have been told "She was short and stout, always wore black and a funny little black sunbonnet. She lived near Weaverville, about 8 miles from the Mission, and on the Sunday afternoons that Dr. Buxton held services there she used to come riding horseback or muleback."

The founding of the Church of The Redeemer, Owenby, was quite different from that of Grace Church. While later known as the Church of Craggy, the Church records recall the name Owenby, as to its location, as late as 1906. It was built in 1887 and 1888, the first service being held June 15th, 1888 by Rev. H. S. McDuffy, one of the Asheville clergy. It was built as a private Chapel of Dr. Francis Willis, himself superintending the building of it, and on his own land. He was a physician, coming to the U. S. from his native Lincolnshire, in England, in 1883. He lived not far from the Church, owning, it is said, 160 acres in the neighborhood. His grandfather was the famous Francis Willis, clergyman and physician, who opened an asylum for the insane at Greatford Lincolnshire, England, and where King George III of England received helpful treatment. Dr. Willis, the grandson, was married and had a son and daughters. "He was small of stature, straightforward in dealing with others, energetic, and a man of his word," as I am told. While a practicing physician, he cared also for the spiritual needs of his people, bringing them, both white and colored, to the Church. His son, also Francis by name, and a clergyman, after serving for a short time in the middle west, was sent for by his father and leading him to the Church that had been built said "Here is your work." For a time he served at The Redeemer, but felt the urge to



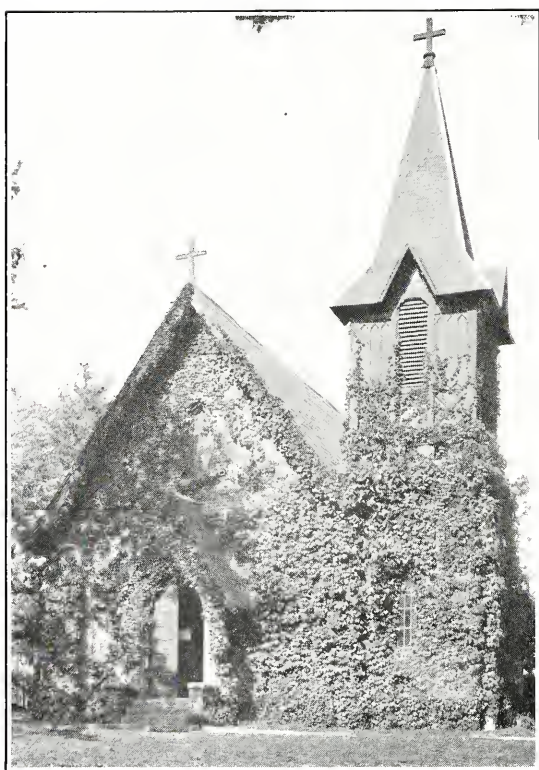
Grace Church, Morganton



St. Luke's Church, Chunns Cove



St. John's Church, Rutherfordton



*St. James
Church,
Hendersonville*

return to the west and carry on the work he had begun among the Indians. The chancel window, main doors of the Church with their strong iron hinges, as also the Altar hangings and vestments were brought from England. The records show that Rev. W. F. Rice and Rev. A. H. Stubbs, both of Asheville, ministered at the Church in the 1890's, and that Bishop Cheshire, of N. C. made visitations for confirmations from 1893 to 1897. The first communicant members bear the names of the Gant, Snyder, Wright and Griggs families.

A Mission work among the colored lasted but a short time, being called by the name of St. Philip the Evangelist. A cottage on the Willis land was given for the purpose, where a Church room was furnished for worship. A record shows that a brother, Rt. Rev. Alfred Willis, D.D. Bishop of Honolulu, administered confirmation at this Mission in 1888, 60 persons being present.

Dr. Willis died Nov. 30, 1906. In 1901 the Church of The Redeemer had been received as a Mission of the District of Asheville, being consecrated on June 29th, St. Peter's Day, of that year. Dr. Willis and his family are buried in the Redeemer Churchyard. I am indebted to Rev. D. J. Stroup for helping in the account of the early days at The Redeemer.

The later history of Grace Church and The Redeemer makes a further story.

ST. MATTHIAS CHURCH—ASHEVILLE

IT WAS AT the close of the Civil War, when "everything in the South looked gloomy indeed, there were found in the little village of Asheville a good and brave man, and his wife equally good and brave, whose faith looked beyond the things that were seen, and wisely realized the grand opportunity which was offered to their Church, to do effective work among the colored people, then generally spoken of as the Freedmen. These persons were Gen. and Mrs. James S. Martin, the former a citizen of North Carolina, and the latter a member of the King family, well known in New York. Their work was started in Trinity Church, where each Sunday afternoon a crowd of colored people were collected, and drilled in the Catechism and other teachings of our Church. It is well remembered by some who were then honored by being chosen as juniors in this work, how heartily the learners sang the chants, hymns, responses, and repeated the Catechism Sunday after Sunday." So writes for us fifty-five years ago Capt. Thomas W. Patton, who was an honored member of Trinity Church. In two years a Chapel was built in the section of the town where the colored lived, with an ample basement, where a parochial

day-school was conducted. The Chapel was a frame building, costing \$1350.00. The property consisted of five acres. Ten communicants are reported at this time. It seems that the first priest of the colored race to assume charge of the work came in 1874, Rev. S. V. Berry, coming from Western New York. In 1872, according to the diocesan journal, "the Colored Sunday School has been faithfully kept up by teachers out of the congregation of Trinity Church under General Martin. One hundred and twenty pupils are reported in the Sunday School, and seventy one in the Day School. The rector of Trinity Church, Rev. Jarvis Buxton, held a service at the Chapel, which was called Trinity Chapel, once a month. This was one of the several Mission Churches that Dr. Buxton had under his care. Under Mr. Berry the work began to grow. At Bishop Atkinson's visitation in 1874 seven persons were confirmed. Sunday School pupils that year are given as one-hundred and fifty and one-hundred and fifteen in the day-school. The following tribute is given Mr. Berry by Capt. Patton (from a "Brief Sketch of St. Matthias Church") :—"A man of great piety, of good acquirements, and with long experience in the ministry, having served for many years as missionary in the West Indies. His excellent character soon won him the esteem of the community, and removed any prejudice which might have existed in some minds at thought of a Negro wearing a surplice." Due to what were called "Low Church" customs in those days, there was a prejudice in some of the churches for the white folks against wearing a surplice. Continuing from Capt. Patton :—"Under his wise guidance his people prospered, and grew in the good will of their neighbors of the other race." The number of communicants continued to increase during the years, and the parochial day-school continued.

In 1885, Mr. Berry resigned from the Mission of Trinity Chapel, returning to New York, where he died in 1887. Age and ill health occasioned his resignation. He left with "the love and respect of his flock." Mr. Berry had served the Mission for fourteen years. He was nearly sixty years of age in coming to the Mission. He had been made deacon and priest in St. Philip's Church in New York City, having been born in the city. Bishop Lyman writes of him in his 1887 annual report to diocesan convention :—"Rev. Mr. Berry was much the oldest of our colored clergy. He labored faithfully for many years in Asheville, and only gave up the work when old age and increasing infirmities rendered it impossible for him to continue his charge. To the very last he retained the confidence and love of the whole community." Mr. Berry was married and had children. A photograph of him in the Chapel of St. Matthias gives one the impression of his having had a warm and fatherly heart. So in interviewing one, Mrs. Colington, who is probably the member of St. Matthias of longest standing, I was not surprised when she told me that Mr. Berry loved children, and that they would flock about him. The work suffered from short pastorates, and being

without a pastor for several months, until Rev. H. S. MacDuffy took charge in 1887, coming from the diocese of East Carolina. In his first diocesan report he says that "I found the Church in a very bad condition spiritually. A number of improvements have been made about the Church. We are now having new pews made for the Church. We have had a successful year with our parochial school, with 60 pupils enrolled." He also reports of ministering at St. Philip's Mission three Sundays a month. This was started by Dr. Willis in the neighborhood of The Church of The Redeemer, on the Craggy or River Road, some years before. Communicants at St. Matthias (or Trinity Chapel, as it was called) at this time were 38. It is noteworthy that after ten years of Mr. MacDuffy's ministry number of communicants was 103. Also that in same report there were 78 scholars in Sunday School and 118 in the parish day-school. Public Services on Sundays were 156, other days 66, of which total 96 were the Holy Communion Services. He writes "We are thankful to say God has blessed his work here. The Church is in a prosperous condition and we are thankful. Which, as I may say, proved a helpful condition for the building soon to be begun of the new and present Church. The Cornerstone of the Church was laid in 1894, and building completed in 1896. I quote from an Historical Sketch of the parish by J. H. Hamilton:—"The Church had its first service in the new building on Easter Sunday of that year (1896) with a large choir under Prof. C. H. Baker, then General Secretary of Y.M.I. (The Young Men's Institute of Asheville) The choir consisted of twenty-six voices, and an orchestra of twelve pieces, known as the Y.M.I. Orchestra." The Church was consecrated July 7th, 1896 by Bishop Cheshire, the sermon being preached by Rev. John N. M. Pollard.

In Capt. Patton's sketch, to which I have referred, written at this time of the building of the new Church, he says that "Mr. McDuffy has been here for several years and only to grow each day more and more in the love of his people, and in the esteem and admiration of every citizen of Asheville, whose opinion is of any value."

The number of communicants continued to increase, 38 at the beginning of Mr. McDuffy's ministry and 132 at the close. The Parochial School continued with large attendance. Mr. McDuffy was married and had children, and lived in the rectory. One cannot help but admire the structure of St. Matthias' Church, it being of brick, and Gothic design, with pointed roof and pointed windows, having a seating capacity of 500. The value of the Church is given as \$15,000.00. The land had been given by Capt. Thomas W. Patton, of Trinity Church. There is a side Chapel which was consecrated in 1901 by Bishop Horner.

ST. MARY'S CHURCH—BEAVER CREEK

IT WAS in September 1894, when Rev. Milnor Jones entered upon his work at Valle Crucis, having been called to the field there by Bishop Cheshire. He had been ministering at Tryon. He at once began to spread his missionary efforts thru Watauga and Ashe Counties. In a previous Sketch we have written of Bishop Atkinson's visits to Jefferson, and of others, as Mr. Skiles of Valle Crucis, and Rev. George H. Bell making visits and holding services in homes. Boone was included in these visits and a Church built there in the eighteen-eighties. Bishop Cheshire, having become the bishop of North Carolina in 1893, decided to revive the Church's work at Valle Crucis, appointing Mr. Jones in charge. The bishop rented an academy building in Jefferson, where, as he reports in the 1896 Convention Journal of the Missionary Jurisdiction of Asheville:—"There (Jefferson) I am maintaining two teachers, who are conducting an admirable school in a large building, which I have leased for two years, and there at my first visitation last June Mr. Jones presented nineteen candidates for confirmation from the best and most esteemed citizens of the country." Then the bishop tells of his attempt to hold a Service in this building of a Sunday, from which he was "prevented by a crowd of men who had gathered together." Miss Virginia Speers, in an article in the *Highland Churchman* for August, 1950, on "St. Mary's History Recalled," writes of this incident. The bishop's own words about it are worth recording:—"It was on Sunday, the twenty-first day of June last, at Beaver Creek, that I was assaulted and forcibly prevented from entering this building by a mob of between fifty and one hundred men, who had been gotten together for the express purpose of preventing our service that day. And the reason they gave for this action was that they did not like "Mr. Jones doctrine," and that they understood that I taught the same doctrine taught by Mr. Jones. These facts require no comment." The expected service was held in the yard of Mr. William H. Hamilton's home, where the bishop was staying. This Mr. Hamilton and his brother, Rufus, and their families were active in the Church's interests.

The following year all seemed serene on the occasion of the bishop's visitation to the Church of St. Simon the Zealot, for such was the name that had been chosen, tho later changed to the name St. Mary. I quote from the bishop's report:—"On Sept. 27th (1897) in the newly organized congregation of St. Simon the Zealot Mission at Beaver Creek, Ashe Co. I confirmed three persons, presented by the Rev. Milnor Jones, and afterwards administered the Holy Communion to thirty-three persons, assisted by Mr. Jones. The Service was held at the residence of Mr. Rufus A. Hamilton . . . At half-past three o'clock the same

afternoon in the Beaver Creek Academy Mr. Jones said Evening Prayer and I preached."

Dr. Weston, who was in charge of St. Paul's, Wilkesboro, for a short time followed Mr. Jones in caring for the Beaver Creek Mission, as also Rev. H. H. Phelps. Money began to be raised for a Church building, and I'll let Miss Spears continue the story:—

"During the year 1903 decided steps were taken toward raising a building fund, tho some money had been raised for that object several years past. Through the untiring efforts of a few members, principally Mr. and Mrs. Rufus Hamilton, who procured aid in and out of the field, the fund grew rapidly until in the summer of 1904 ground was broken for a Church, and on Saturday, Dec. 23rd, 1905, the Church was used for the first time, the Christmas Tree celebration being held in it. On Sunday, the 24th of December Morning Prayer was said and the Holy Communion celebrated for the first time in the new Church. The Church was consecrated by the Rt. Rev. Junius M. Horner, Bishop, on Aug. 24th, 1906 with Rev. Reginald N. Willcox, of Hendersonville, preaching the sermon." Rev. William R. Savage of Blowing Rock, was the minister in charge of St. Marys at the time. The Church was valued at \$1000.00, an attractive frame building. He continued to come from Blowing Rock, where he lived, for several years, to be followed by Rev. J. N. Atkins, both of whom belonged to the Valle Crucis Associate Mission. The Mission of St. Mary's was an Organized one. There were many in the Sunday School after the Church was used for services, and twenty-three communicants are reported in 1913. Mr. Rufus Hamilton was warden, and Mrs. Hamilton secretary of the Mission. Of families connected with St. Mary's in these days, other than the Hamiltons, were those of McConnell, Bowie, Willcox, Hardin, Estep and Spears, and others, Mrs. M. F. Adams, Mrs. Jane E. Henry, Mrs. Mary E. Veach and Mrs. Mary C. Agathe. Members of the Dobbin families, of Todd, a few miles distant, attended until a Church was opened there. Also the Church at Glendale Springs being opened drew away some members. For some years there seemed to be a lack of care of the Mission on the part of the Jurisdiction of Asheville, services held infrequently, until Mr. Savage, who had been away from North Carolina, returned in 1920 to live in Jefferson and Todd, and later, having retired, at Glendale Springs. Mr. Rufus Hamilton continued to be warden, and Mr. Julius Spears became treasurer. It is interesting to note that in the 1922 diocesan journal, Mr. Savage reports holding several services in Jefferson, and on the bishop's visit, Bp. Horner's, he held service in W. Jefferson.

St. Mary's is located a short distance from the Jeffersons with surrounding farm lands, mountain ranges in the distance. Jefferson was the county seat, and West Jefferson, a newer town, becoming the larger business center. Of families of the Mission since its early days

we would record as of 1935 those of McConnell, McNeil, Griggs, Campbell, Robinson and Neal.

ALL SOULS CHURCH, BILTMORE

Written in 1948

THE beginning of All Souls Church reads very differently from that of most of our Churches in the diocese. Usually a few souls in a town or neighborhood get together and form a congregation, which meets first in some hall or store building until enough other souls are added to the number and sufficient funds raised to start building a Church. Such was the beginning of Trinity, Asheville, for instance, some fifty years before the beginning of All Souls. Resulting from his interest in developing Biltmore Estate and Biltmore House, Mr. George W. Vanderbilt had the vision of the Church as central to a community life. All honor to the good churchman who wished to develop a Church life in the place he lived, and, having the means with which God had blessed him, he built All Souls Church. He was preeminently its founder. He believed that the Church should be an active factor towards the development of the community life. The Parish of All Souls became not only the means of cultivating the Church's life of prayer and worship, but also promoted the physical, industrial and spiritual life of the people of its neighboring community. This community developed into Biltmore Village, as it became known, as a result of the development of Mr. Vanderbilt's estate, which was very extensive, consisting of farm lands as well as forests. The dairy industry which has continued, has an established reputation. Homes for those who worked on the estate were built in the Village. Biltmore House was completed in 1895. All Souls was consecrated in 1896 by Bishop Cheshire.

The Church is centrally located, facing Biltmore Plaza. It is of brick, Gothic design, with a lofty tower over the crossing of the nave. The chancel is large with organ and choir stalls, and is apsidal.

Mr. Vanderbilt was the fourth son of William Henry Vanderbilt, son of Commodore Cornelius Vanderbilt. The grandfather as also the three brothers were nationally known as leaders in the management and extension of railway systems. George Vanderbilt's interest lay in the management and development of forestry. I quote from "Asheville, In Land of the Sky" by Martha Norburn Mead, of Biltmore:—"He founded a school of forestry in connection with his forest plantations. To his practical foresight the U. S. Government is indebted for pioneer work in forestry and for initial aid and influence in establishing a national forestry system." Gifford Pinchot, who had had training at a school of forestry in France, was employed by Mr. Vanderbilt, and

became "the first trained American Forester." A year after Mr. Vanderbilt's death which was at the early age of 54 years, and according to his plans, the greater part of his estate was transferred to the National Government, becoming what is known as Pisgah National Forest.

All Souls parish was organized May 22nd, 1896, the first vestry consisting of Mr. Vanderbilt as Senior Warden, Mr. William H. Washington as Junior Warden, Col. Charles Woolsey, Mr. Charles McNamee and Mr. George F. Weston, Mr. D. C. Champlaine and Mr. Arthur Rees were added to the vestry within three years. The "Early Days" of All Souls Church has been written by Marie Louise Boyer, a tract of great value. It tells of Mr. Vanderbilt and two others going to Wheeling, West Virginia, in 1897, to attend service in St. Matthew's Church and to hear the Rev. Rodney Rush Swope preach, the rector of the Church. He was called to All Souls, accepted and became its spiritual founder, if one may so judge from the evidence that others have given me. He continued rector for nearly twenty years, and I look back with pleasure to having known him. He was of Philadelphia, Pa. parentage, born March 28, 1851, an alumnus of the Philadelphia Divinity School. He received his Doctor's decree from the University of West Virginia. Marie Louise Boyer is his daughter, living at Winter Park, Florida, and he had a son Harold. Mrs. Boyer writes in her tract:—"that there were two, whose love and loyalty to All Souls in its broadest conception knew no bounds. I refer to Dr. and Mrs. Swope." Dr. Swope was a man of good size and of a happy countenance, and was considered a brilliant preacher. Shortly after coming to All Souls, Dr. Swope said "We cannot expect to have a healthy Church life and growth, unless every member does his part to foster it. We have been given tools, what we need is the consecrated lives to employ them." Among others, Mrs. Boyer writes of four men, young men then, who became standbys in the Church's work in those early days and whom I have known in their later years, C. D. Beadle, superintendent of the Vanderbilt Estate and vestryman in time; A. Julian Lyman, son of Bishop Lyman, "a lay-reader at All Souls for many years, appointed as such in 1900," Charles Waddell, becoming Sunday School superintendent in 1902, and Kingsland Van Winkle, helper in the Sunday School and later vestryman, who is now the Chancellor of the diocese. The well-known Caryl Florio became the first organist, and with his trained choir of mixed voices, established a reputation in the rendering of the Church's choral services. At the request of the vestry, Mrs. Woolsey, Mrs. Washington and Mrs. McNamee formed an Altar Guild in 1896, and Mrs. Woolsey became president of the Woman's Auxiliary, formed in 1897.

Dr. Swope fell in heartily with Mr. Vanderbilt's ideas of the Church's duty towards community education and welfare, which makes an interesting story.

A true part of the starting of any parish or mission of the Church is the consideration of its location and neighborhood. Is there a need of a Church, so far as there are people desirous of one? And is there a need so far as opportunities are offered for extending the Church's influence in matters of her Christian faith and love and good works among others in a neighborhood? And these twofold needs were met in the founding of All Souls Church. We are indebted again to the valuable tract by Marie Louise Boyer on "The Early Days" of All Souls, for an account of the schools, clubs and organizations started in the promotion of education, industries and welfare of the neighboring folk of the parish. What a large minded Christian faith was that of George Vanderbilt and his rector! And there was the means at hand for the best expression of that faith.

My home being in New York in those days, and a graduate of Columbia College, I know of the starting of The Teachers College, as a part of Columbia University, where modern pedagogy was taught, and it was from there that "a corps of teachers" was engaged with E. Kate Carmen, as principal, for the parochial day-school at All Souls in 1900. The school, started two years previously "moved from the original frame building to the new and larger quarters in the triangle on the Hendersonville road opposite the Church." Average attendance was fifty-four. The school was later enlarged to accommodate one hundred and fifteen. "Once a month there was a meeting with the parents and friends, for discussion of the school's methods," a forerunner of the Parent-Teachers' Associations.

With the largeness of his heart and mind Mr. Vanderbilt considered the needs of the negro race and had erected a building at corner of Eagle and South Market Streets for the purpose of a Young Mens' Institute, which was supervised by Dr. Swope and a negro Y.M.C.A. worker. It was later sold to the Colored Branch of the Y.M.C.A. There was also the Biltmore Village Club, with its reading room and room for games, this for the whites. There was a "Colored Sunday School conducted at Biltmore for several years with good attendance and for four years there was a school of Domestic Science for colored girls."

Miss Florence Drinker, of New York, was engaged as a parish visitor in the early days, who is now living at Black Mountain and a member of St. James' Church there. In 1902 she was succeeded by Miss Charlotte Yale and Miss Eleanor Vance, the account of whose work among the neighborhood boys and girls is most interesting. I quote from Mrs. Boyer's "Early Days:—"Miss Vance was an expert wood carver, and in order to hold the young people, clubs for boys and girls were organized and classes in simple wood work were started. In 1905 the clubs were reorganized on the plan of a regular industry, both boys and girls working on orders as soon as the required standard of proficiency was reached . . . weaving of wool was started. Old looms were brought out and many persons put to work; some carded, others

did the dyeing, spinning or weaving. All the embroidery and weaving were done in the homes, thus furnishing work to a large number of people living in isolated places on the Estate . . . Thus was born the Biltmore Industries, really a child of All Souls. They were acquired by Mr. Seely from Mrs. Vanderbilt in 1917." At the Dairy Farm village west of the Plateau Farm of the Estate, across the French Broad River "classes were held in cooking, sewing, gardening and manual training, and regular services were conducted and a Sunday School was organized at both places with good attendance."

Miss Vance had studied under William Fry at the Cincinnati Art School. She and Miss Yale are now living in Tryon, where, after leaving their positions at All Souls, they conducted a Toy Shop for many years, which still exists. Miss Vance has shown me an album of photos of several of the children and young folks that studied under her at All Souls. Miss Vance and Miss Yale had a marked influence over those who came under their teaching and guidance. Through them and the others who directed the social, educational and religious work of All Souls parish in those early days, the Church brought many under her loving, pastoral care. There were some hundred communicants of the parish in 1898, and one hundred and fifty-eight in 1911. A rectory was built opposite the Church soon after the Church was built. It is still standing, a guest house, by name of Laurel Inn.

A most valuable project of the parish was the starting of what came to be known as the Biltmore Hospital. Mr. Vanderbilt donated the land for this and \$20,000.00 as a partial endowment. There were accommodations for ten patients at the Clarence Barker Memorial Hospital and Dispensary, as the institution was called. Two sisters of Mr. Barker, and cousins of Mr. Vanderbilt, gave the money for the hospital in memory of their brother. "The rector and vestry of All Souls, with Dr. S. Westray Battle and Dr. L. E. Holmes, resident physician, composed the governing board, and Miss Adeline Orr was its first superintendent." The hospital became independent of the Church's management in 1909.

Other parish organizations were the Benevolent Society, Brotherhood of St. Andrew, Church Periodical Club and Woman's Auxiliary. After three years of service Mr. Fred T. Harker resigned as organist and choir-master, he having succeeded Caryl Florio, but returned in 1907. He was originally from York Minster, England, and continued at All Souls for many years, was also a composer of Church music.

Others in time elected to the vestry were T. M. W. Graham, John A. Roebing, C. E. Waddell, Dr. Paul Ringer, Alan McDonald, G. G. Arthur, Dr. A. S. Wheeler, C. S. Bryant, Dr. J. H. Williams, H. D. Miles and T. L. Perry, not all, however, serving at the same time.

Mr. Vanderbilt died March 6, 1914, the following resolution being passed by the vestry:—"In the death of George W. Vanderbilt, All Souls Church has lost its best friend and benefactor, the Church at

large a faithful son, the community a loyal citizen, and society a Christian gentleman. Courteous in manner, dignified in deportment, kind in heart and pure in morals, he was beloved by his friends, honored by his acquaintances, and respected by everyone."

ST. MARY'S CHURCH—BLOWING ROCK

THE MISSION of St. Mary's was begun in the summer of 1890, when a lot was secured for a Church, and four hundred dollars collected for a Church Building Fund, this from summer visitors. Rev. C. N. F. Jeffery was minister-in-charge. He reports that "the work of building will be proceeded with as soon as the necessary amount of money can be raised." The Church, then called The Holy Spirit, was opened for Service in 1891. Mr. Jeffery held services only in the summer, being engaged elsewhere in the diocese.

We have written of Bishop Cheshire's engaging Rev. Milnor Jones as missionary at Valle Crucis, who was also to minister in the adjoining counties of Ashe and Watauga, Blowing Rock being in the latter county. This was in September 1894. We were still belonging to the North Carolina diocese. Mr. Jones was relieved by Bishop Cheshire of going to Blowing Rock after two years, and in 1903 Bishop Horner reports that Rev. William R. Savage has been appointed in charge of the Valle Crucis Associate Mission, with residence at Blowing Rock. So began his ministry in connection with The Church of The Holy Spirit, which lasted many years. The Mission was listed as Unorganized.

Mr. Savage was born in Pass Christian, Mississippi in 1859. He was a graduate of Virginia Theological Seminary, and after ordination as deacon by Bishop Whittle, and priest by Bishop Randolph, he exercised his ministry in Virginia for eighteen years, coming to Blowing Rock in 1902. He was a bachelor. We have written of him, and of his coming to Blowing Rock, in a Sketch on Valle Crucis. The bishop reports that "we are building a Mission House and library in the village, and improving the Church and grounds." Mr. Savage was a student as also a lover, of plant life, at home in both flower and vegetable gardens, as we use such designations. He was also a collector of Indian relics, arrowheads, etc., and on retirement from the ministry gave a part of his collection to the Appalachian College at Boone. There was a tribute to him in an editorial in the Charlotte Observer of January 16, 1915, upholding "the splendid citizenship which he represents," particularly referring to his views of the character of the mountain people, as ones of the counties of Western North Carolina are often spoken of, the editorial, voicing such views, in speaking of

them as "the salt of the earth, the purest and best in blood of American citizenship." After 1914, Mr. Savage was relieved of going to other Churches of the Valle Crucis Mission, and for two years, devoted himself to the Church of The Holy Spirit. Whereas there were but two registered communicants on his coming to Blowing Rock, there were eighteen when he left. Services were increased in number, and there were seventy in the Sunday School. Bishop Horner states in his address to the convention of the Jurisdiction in 1917:—"that Mr. Savage has been transferred to the Diocese of Virginia and leaves the work at Blowing Rock uncared for except for occasional services by the Rev. Mr. Atkins. The people at Blowing Rock miss Mr. Savage very much, for his many years spent in their midst had bound to him many friends by strong cords. The sea had been calling him for many years, and he said he could not resist the call longer. We miss him sadly." But he was to return in a few years, to live at Todd, in Ashe County, and continue in care of Missions in the county, and to close his ministry, after several years, on official retirement, at Glendale Springs, where he lived in the Mission House and officiated at the Church. He died there August 5th, 1934. In his tribute to him, at the 1935 diocesan convention, Bishop Gribbin says:—"This good man's ministry was exercised in Virginia and North Carolina. Those who knew him loved him for the simplicity of his life, for his love of God and man, and his appreciation of God, whether it was in the beauties of nature, especially flowers, or the concourse of sweet sounds. Life was all one to him, and he could see God in everything, nature, music and humanity. On the Eve of The Transfiguration he passed from the disquietude of this life, to behold the King in the fullness of his beauty." Mr. Savage's body rests in the cemetery of Holy Trinity Church at Glendale Springs.

Rev. J. N. Atkins followed Mr. Savage at The Holy Spirit for three years, while living at Shulls' Mills. He had been associated with Mr. Savage in the Valle Crucis Associate Mission. We have written of him in connection with the work there. The Church became an Organized Mission during his time. The officers of the Mission were H. C. Martin, N. C. Cordon and Bower Williams. The name of the Church had changed to that of St. Mary of the Hills.

And now it was time for a new Church building, which was accomplished in 1921, and at a cost of \$15,000.00, and was to be known as the Stringfellow Memorial, being a gift of Mr. W. W. Stringfellow, in memory of his wife who was of the well-known Cannon family, textile manufacturers of the state. Mr. Stringfellow was from Anniston, Alabama, making his summer home at Blowing Rock. He was a member of the vestry at St. Mary's. The Church was consecrated by Bishop Horner August 7th, 1921. It is a stone and frame structure, with large bell tower, containing four bells. There is a beautiful canvas painting of St. Mary the Virgin, with the infant Jesus in her arms, above the altar. It was painted by Elliott Danger-

field. The painting depicts St. Mary greeting the dawn, and with a flower in her hand, possibly referring to the legend:—"that on the first day of May the Virgin Mary comes across the mountains, and where she steps the flowers spring up." Mr. Dangerfield is a well-known American historical and landscape artist who died some years ago. North Carolina claims him, tho he was born in Virginia. He was head of the Permanent Art School in Blowing Rock for thirty years. Blowing Rock has long been a favorite summer resort, and those who have visited there know of its picturesque setting among the high mountains.

ST. LUKE'S CHURCH—BOONE

I HAVE referred to Bishop Atkinson's visits to Boone in writing the Sketch on "Early Days of the Church in Watauga and Ashe Counties." The earliest mention is of his stopping there on his way from Valle Crucis in 1859, and confirming one person, as also preaching. "The first instance of that rite being administered or indeed of a bishop visiting that place," so he reports. We know that Mr. Skiles, that worthy deacon of the Valle Crucis Mission had before this held services at times at Boone. It was not until 1871 that we read of Bishop Atkinson's visits again to Watauga County. And on July 19th, 1877 he reports that he preached and administered the Lord's Supper at Boone, assisted by Rev. George H. Bell. Mr. Bell was a deacon, connected with the Mission at Valle Crucis. In 1879, assisted by Rev. R. W. Barber and Mr. Bell, Bishop Atkinson preached, confirmed, baptized and administered the Holy Communion at Boone. Steps were soon taken to building a Church, and, tho not completed, the first service was held in it September, 1883. Bishop Lyman had become bishop of North Carolina by 1887, when on October 3rd, that year, he reports in the diocesan journal that he organized St. Luke's Mission, appointing its officers. He preached and confirmed the evening before, which was a Sunday, in the Church. Ten communicants are listed at this time, and the cost of the Church given as \$400.00. Rev. Vardry McBee, rector at Lenoir and Hickory, accompanied the bishop. The Rev. E. P. Green, of the Valle Crucis Mission, and Rev. George B. Wetmore, missionary in Mitchell and Watauga Counties, living at Elk Park, had been ministering at St. Luke's these years, since Mr. Bell left the field. In both 1890 and 1892 Bishop Lyman visited St. Luke's, on his first visit accompanied by Rev. C. N. Jeffery, who was looking after the Mission during the summer. The bishop was aging and not well at times, and the "continued inclement weather, and

the shocking condition of the roads led me to give up my appointment for the next day at Linville," this on his visit in 1890. A heavy rain had also prevented his going to Valle Crucis. So the bishop reports. It needed very bad conditions, of weather and roads, to keep Bishop Lyman from keeping appointments. Mr. Green reports that "the building up of the Church in this place rests mainly with Dr. Council and his family." This was Judge Council, who later moved to Hickory who, with his family, belonged to the Church of the Ascension. Soon St. Luke's came under the care of Rev. William R. Savage, assisted by Rev. J. N. Atkins, both of Valle Crucis Associate Mission, and coming but one Sunday a month. Mrs. M. F. Boyden was acting as treasurer of the Mission. There were very few communicants, and in 1918 Mr. Atkins reports "no resident communicants," some from the Appalachian Training School being counted as such. This institution was founded by the State in 1903, for teacher training, there being an increase in educational interests on the part of the State during the decade, 1900-1910. After 1920 there are no reports in diocesan journals, the Mission evidently dormant, until Rev. J. P. Burke from Valle Crucis, began to minister to it, this about 1924.

GETHSEMANE—BOWMAN'S BLUFF

IN 1886 a Church was built at Bowman's Bluff, eight miles from Hendersonville, on the French Broad River, and consecrated in 1887. This was due to a settlement there of families of English heritage, Mr. George Holmes, whose occupation was farming, being the leading spirit. Rev. Richard Wainwright had come as a missionary to the colony. His first diocesan report in 1886 states that services have been held in a school house, and that congregations average about fifty. Mr. Wainwright was married, his wife being a sister of Bishop Willis, the then bishop of Honolulu. His previous ministry had been at Fargo, So. Dakota and in Labrador. He and his wife are both buried in Riverside Cemetery, Asheville. George H. Holmes, one of Mr. Holmes' sons, later moved to Tryon, N. C., and was a prominent member there and vestryman of Holy Cross parish. In the 1887 diocesan journal Bishop Lyman writes of his visit to Bowman's Bluff:—"With a zealous and cultured clergyman, and a congregation tho small in numbers yet active and earnest, I am sure that a leavening power will make itself manifest in the surrounding neighborhood." And reporting his visit at the time of Consecration of the Church the bishop says that "the Church is a model of neatness and good taste" and "To the untiring efforts of the Missionary in charge, so nobly encouraged, as he was, by a willing and sympathizing people we owe

it that such an admirable work has been accomplished.”

On account of the moving away of families who were the ones chiefly interested in the Church the congregation was finally disbanded in 1907. It is a matter of interest that a window that had been secured from a ruined Church on the Island of Anglesey, off Northern Wales, is now to be seen in the Church of St. John the Baptist Upward, near Hendersonville.

ST. PHILIP'S CHURCH—BREVARD

REV. Chalmer D. Chapman became priest in charge of St. Philip's July 11, 1896. The Jurisdiction of Asheville had been organized the previous year and was under the care of Bishop Cheshire of the N. C. diocese, as it was so to continue for three years. A small and faithful band, while for the most time under the care of Rev. D. H. Buel, of Ravenscroft Ass. Mission of Asheville, had organized the Mission of St. Philips, and built the Church, which had been consecrated a few years before Mr. Chapman came. Having the physical equipment, Mr. Chapman evidently saw the need of a further cultivation of the Mission's devotional and prayer life. He was a priest of several years' experience in pastoral work, coming to Brevard from Greenville, Jersey City, N. J. after serving 19 years as a minister at Grace Church there. He was married to Francis Eugenia Hassell of Newark, N. J. They had one child, who is now Mrs. David Ward, of Brevard. Mr. Chapman was graduated in law from New York University, New York, and received his theological training at Union Theolog. Seminary, New York, serving for three years in the Presbyterian Ministry before entering upon that of the Episcopal Church.

In his first report to the diocesan convention he states:—"When I took charge, July 11th, there was but one service, a Sunday morning service. Now we have two services on Sunday, morning and evening, a Friday evening service, and daily prayer for missions at noon. We have also started a Sunday School which gives promise of being helpful in our mission work." And in the following year he reports:—"St. Philips Guild and the St. Philips branch of the W.A. have both been formed, and both have done good work. The Guild is very materially increasing the rectory fund, and the Branch is carrying out the pledge system for diocesan Missions." A circulating library was organized, evidently of Church literature, and the rector had also a lending library. He states: "the people have shown themselves willing to help in every good word and work." A rectory was soon built on land adjoining the church property and "donated by one of

our most devoted members." And "His (the rector's) stipend of \$200.00 is all raised within the Mission. We receive no help from the Jurisdiction tho we need it and should receive it as a Mission not self-supporting." There were about 25 communicants at this time.

Brevard was largely a rural community at the time of Mr. Chapman's coming. We have spoken in a previous sketch of ones from the Low country who had bought farm land and built fine homes, several of the families members of the Episcopal Church. Of others than those whose names have been given previously, I am told of the families of Walker, Swaney, Hassell, Woodbridge, and Bruot as those of the Church in its' early days.

Bishop Cheshire gave Mr. Chapman the charge of the Good Shepherd in Cashiers Valley, to relieve Mr. Deal, who had had charge there, coming from Franklin. It was some thirty miles from Brevard, and the days were still those of horses and buggies and poor roads. Cashiers Valley is a mountain plateau, some 3000 feet above sea level, is beyond the Lake Toxaway region, and below Whitesides Mountains, and is five miles in length, a picturesque region. As elsewhere, ones from the Low country built homes here. The first Church was burned in 1892, and a new one built, and consecrated by Bishop Cheshire Sept. 2, 1895. I have learned that the altar and lectern of this Church were given, the altar by the Chancel Society of Trinity Church, Asheville, and the lectern by the Cadets of St. Andrews, of same Church, and both made at the workshop of St. Cyprian's, Franklin. I see the hand of Rev. James Kennedy in the making of these, knowing of his carpentering skill. From the Diocesan report, Mr. Chapman evidently visited the Church for services one Sunday a month.

To show how effective Mr. Chapman's ministry was as a pastoral teacher, he gave a ten-minutes talk twice a month to the primary grades of the public school, and his daughter, Mrs. David Ward, tells me that children would crowd around him, so attractive was he to them with his "sweet and happy disposition." After his retirement he edited a Prayer Corner in the local newspaper, a woman, living in the country, outside of town, having said that "he taught me how to pray, and that she taught her daughter," that is, thru this "Prayer Corner." It is not surprising that he was often called "Father," by his people and others.

There was little change in number of communicants during Mr. Chapman's time. The vestry elected him rector-emeritus, and he continued to live with his daughter and Mr. Ward in Brevard until his death in 1931. In Bishop Horner's Convention address he says:—"Mr. Chapman was one of the most lovable men I have ever known. He had spirituality that is possessed by but few Christian men. He was loved by his parishioners and especially by the little children . . . His devotion to his parishioners and his love for God and his fellow man

made him an outstanding personality in the city." Rev. John Seagle followed him at St. Philip's, about whom we have written elsewhere. It was during his time, in 1924, that St. Philip's became a parish, after the many years as a Mission. "His power of love and sacrifice was felt thru-out the whole region," one has testified. Mr. Glenn E. Lathrope was a lay reader, and other members of the Mission Committee were Mr. Charles M. Doyle and Dr. William J. Wallis. By 1921 we find Mr. Harold V. Smedberg becoming treasurer. These with the addition of Dr. David G. Ward and Mr. T. E. Jenkins became members of the vestry. Communicants numbered 55 at the close of Mr. Seagle's ministry. Rev. Harry Perry became rector June 1st, 1925. He was of English birth and attended Trinity College, Toronto, Canada, and was ordained priest in 1917, by Bishop Bratton of Mississippi, where he later served in his ministry. His wife was Dorothy Grace Baker, whom he had married in 1914. After the Midnight Christmas Eve Service, 1925, the Church, a wooden structure, burned down. The fine stone Church of the present time was then built, its value placed at \$45,000.00. Mrs. Mary Jane McCrary has written extensive notes on the history of St. Philip's, to whom I am indebted. She refers in the building of the new Church:—

"With the leadership and untiring works of faith of the women of the Church, that task was completed." The first service was held on February 15th, 1927, it being at the meeting of the Convocation of Asheville, Rev. A. W. Farnum, dean of Convocation. In his report to the diocesan convention he speaks of the Service being held in "the beautiful new Norman Church," (the word Norman refers to a type of architecture). And Bishop Horner speaking of this meeting reports:—"All of us were greatly impressed with the solidly built and beautifully arranged Church." The Church was consecrated by Bishop Gribbin May 7, 1939. Mr. Perry continued for many years as rector of St. Philip's. Brevard had entered into the new age since the ending of World War One, with its industrial developments, chiefly those of tanning, lumber, and cotton industry, as also with developments concerning summer camps for boys and girls. The lovely valleys and mountain ranges were inviting tourists.

ST. JOHN'S CHURCH—CARTOOGECHAYE

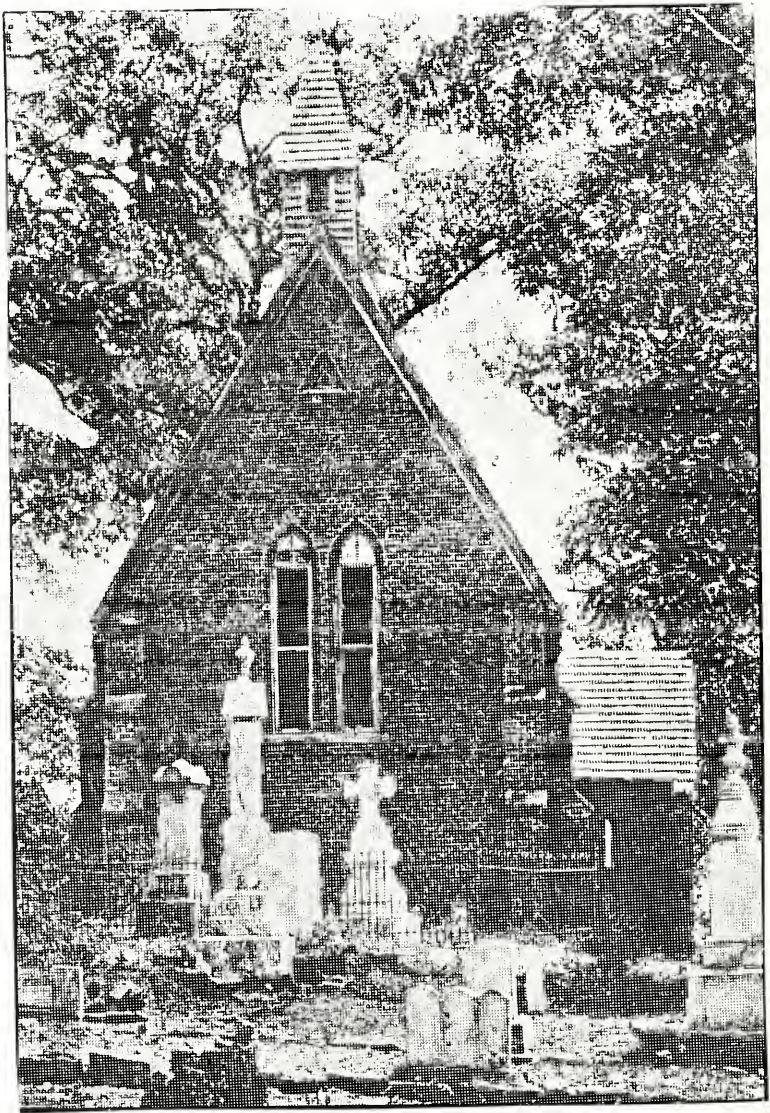
WE HAVE written of the Rev. John A. Deal settling at Cartoogechaye in 1877, after having lived at Murphy for a short time, and the building of St. John's Church there. Also of his living, he and his wife and two children, with Mr. and Mrs. Albert Siler, for awhile until a log cabin was built for them. St. John's Church deserves a sketch of



Grace Church, Waynesville



St. James Church, Lenoir



St. Paul's Church, Wilkesboro

its own, having been a fine and successful work of the Church for many years, altho in time passing into a neglected condition, until revived of late years, thru the zeal and interest of Rev. A. Rufus Morgan. We have the story of Mr. Deal's years at Cartoogechaye in his "Reminiscences," called "Missionary Pioneering," recently published by Ann Deal Toomer, at Asheville. These give a picturesque setting of the country side, with so much that we look back to as primitive or back-woods life. Some details of the beginnings of St. John's and of Mr. Deal's ministrations at Patton's School House need to be preserved. It is interesting to note that Bishop Lyman, the assistant Bishop of North Carolina, preceded Mr. Deal, for he reports in journeying from Murphy that he "proceeded part of the way to Franklin, and on Thursday reached the house of a zealous member of our Church, residing seven miles from Franklin." This was Mr. Albert Siler. Mr. Deal at first held services "in an old dilapidated school house," no doubt the same place where he taught school thru the week, a public school, I judge. When Bishop Lyman came in 1879, there were too many for the school house, and he advised "that a place be selected at once in a beautiful grove, near-by, to which the communion, lectern and seats might be removed" and, "I enjoyed under the high vault of heaven one of the most interesting services in which I have ever participated." Dr. Buel and Mr. Deal assisted, and the bishop confirmed three persons, preached and administered the Holy Communion. He preached at night in the schoolhouse, confirming one person. Within two years, on September 4th of a Sunday a Church had been built and was then consecrated by Bishop Lyman. The Bishop speaks of it as "a very well ordered and churchly edifice, beautifully situated among the mountains . . . The day was a very lovely one, and drew together a large concourse of people from many miles around, to witness the first ceremony of the kind which had ever taken place in that part of the state." The bishop reports of preaching in Patton's School-House, several miles away, in quite a populous district, and to a large congregation. Twenty-one communicants were reported at St. John's in 1882. Mr. Deal moved nearer to Franklin in 1884, and to a larger house than was the cabin at St. John's. He had been ministering at Franklin, where there was prospect of a Church. He continued going to St. John's, where confirmations continued each year, and a regular Sunday School. St. John's church was valued at \$2000.00. In 1889 Mr. Deal could report that, "at St. John's there is a general interest different from anything seen before," and yet two years later, "The work never too strong has been sorely crippled by removals." By 1900 St. John's became an "Organized Mission, Mr. Arthur L. Siler, the warden. Later Mr. J. L. Gillespie was warden. Mr. Deal had ministers to assist him now, as we have told in a Sketch on St. Agnes, Franklin, and Bishop Horner made visits to St. John's. There was a tribe of the Cherokee Indians living in the neighborhood in the

early days of St. John's, whom Mr. Deal got to know, and some of whom, no doubt, attended the Church. Mr. Deal speaks this:—"I buried their dead, and visited their sick, and found them under conditions of sorrow to be people of great dignity." There is the story of their Chief Chutehsotih Cha Chah, which means "Rowdy Peckewood," and was known as "Jim Woodpecker." When the U. S. Government sent its' agents to remove the Indians to Oklahoma, West of the Mississippi: "Chah Chah rose and stretching his arm towards the distant mountain, with all his tribal dignity declared, 'In the sight of yon mountain, I was born, in its shade I played as a papoose, and at last I will die and be buried beneath its' shadow.' But they marched him and his tribe away. Yet "that night or the next day they escaped and came back to their old haunt." So tells Mr. Deal in his reminiscences, and further:—"I visited him last, a bleak December day, at which time I administered the Holy Communion and in a few days he died, "in perfect charity with the world," according to the prayers I had offered. He was buried in the shadow of the everlasting mountain, where he had played as a papoose."

Rev. Theodore Andrews followed Mr. Deal at Franklin, about whom we have written, when rector at Wilkesboro, where he went on leaving Franklin, and Rev. John H. Crosby followed him. Both were married and Mr. Crosby was a North Carolinian, where his ministry had been. They ministered at St. John's, where the work seemed gradually to be failing. Mr. Crosby continued giving occasional services until 1919, and after 1922, there ceases to be any report of the Mission in diocesan journals. As elsewhere, the change in rural conditions was no doubt the chief factor in the closing of the work, good roads making it possible to go to Franklin for Church, the moving of people into cities, and possibly the Church not adapting itself to changing community needs.

ST. LUKE'S CHURCH—CHUNN'S COVE

WE HAVE referred to the first local interest in forming a congregation in Chunn's Cove in writing of the missionary interest of Dr. Buxton, rector of Trinity Church, Asheville, both interests needed, in accomplishing such. This was back in June, 1858, and according to the story I have heard, his first service was held at the home of Hosea Lindsey. He continued to go after that once a month "until winter." We have referred to the lay-workers from Trinity Church, who would help in building up a Sunday School, tho Mr. William Thomas Owen, at whose home the School first met, was an active factor in the starting of the work in the Cove. He was a lay-reader, and

held services at his home, as I have learned. Building a Church was planned in 1893, and a lot secured from "Uncle" Matt Baxter, a slave of Col. Stephen Lee. It was sufficiently completed so that the first service could be held September 17th, 1894, and the Church consecrated July 9th, 1898, Bishop Cheshire, of the diocese of North Carolina, officiating both times. Rev. McNeely Du Bose, rector of Trinity Church, and Rev. A. H. Stubbs assisted in the Service of Consecration. The cost of building the Church was \$728.00, and eight communicants are registered at the time. Thirty five were attending Sunday School. Rev. Alfred H. Stubbs, and Rev. William F. Rice, both of the Ravenscroft Associate Mission, Asheville, served St. Luke's faithfully for several years. At first services were held once a month, but soon every Sunday, no doubt due to the interest of Mr. H. D. Child of Asheville, coming as lay-reader. Also ones from Trinity Church came as teachers for the Sunday School, Miss Josie Patton, Miss Sillie Macgregor, Miss Ellen Barker, Miss Minnie Bearden. By 1899 number of communicants increased to nineteen, and fifty-five are reported in the Sunday School. A family of the Cove in those early days, devoted to the Church was that of Mr. E. J. Armstrong. He furnished the plan for the Church and, "altho in ill-health at the time he gave untiringly of his time and effort in overseeing the construction of it." Mrs. C. E. Moody was an ardent worker in the Sunday School.

It is a small frame building, surmounted by a cross, having a porch entrance. There is a half an acre to the property. The Church has a picturesque setting with a background of hills. It was in a farming community, quite different from the Cove, as it has developed for homes and the tourist business. A daughter of Mr. William T. Owen, Miss Janie, has been a devoted member of St. Luke's all these years, and still lives in her own home in the Cove, having been engaged in farming. Her parents are buried in the graveyard adjoining the Church. The J. E. Roberts family settled in the Cove, not far from the Church in more recent years, whose daughter, Mrs. Stella R. Britt has been a devoted member of the Church. The Capps family were early members.

Chunn's Cove lies beyond the mountain to the east of Asheville, thru which the Beaucatcher tunnel now takes the traffic in and out of Asheville. Fifty years ago, the days of which we are writing, one needed to go over the mountain, as Dr. Buxton needed to do by horseback; and Mr. Rice coming from the east to the Cove, came by horse-back as also by buggy. He came from a settlement named from his family, Riceville. Rev. George H. Bell also ministered at St. Luke's, and was from a native family, the settlement of Haw Creek having previously been named Bell. Both Mr. Rice and Mr. Bell received their preparation for the ministry under Dr. Buel and Mr. Stubbs.

CHURCH OF THE REDEEMER—CRAGGY

IN A previous Sketch we have spoken of the Consecration of the Church of The Redeemer June 29th, 1901, when the Church was received by the Jurisdiction of Asheville as an Organized Mission. It had been of the status of a private Chapel on the estate of Dr. Francis Willis. The son of Dr. Willis, Francis, came the year after its' consecration to take charge, having been ordained in the diocese of Minnesota in 1889, and served Churches there until coming to The Redeemer. He was born and educated in England until coming to The United States, when he entered the Seabury Divinity School, in Minnesota, receiving his bachelor of divinity degree. He continued until 1908 at The Redeemer. His mother had died in 1902 and his father died November 30th, 1906, both buried in the Redeemer Churchyard. For several years Reverend William F. Rice came from Asheville to The Redeemer, only for occasional services, and there seemed little prospect of any growth of the Church's work. But about the year 1917, we find the rector of Trinity Church, Asheville, Rev. Willis G. Clark as priest in charge, with Mr. Garland A. Thomasson as lay-reader. Services are now held each Sunday, and number of persons attending Church and Sunday School increasing. A new day had come, and for several years the work progressed under Mr. Thomasson's leadership. We find that the name Owenby as giving the Church's location is soon dropped. In the diocese journals it is R.F.D. #4. Mr. Thomasson belonged to the Brotherhood of St. Andrew, an organization for men and boys of the Church, there being a Chapter of the Brotherhood at Trinity Church. Others of the Brotherhood Chapter assisted at The Redeemer, especially Mr. Lavan G. Sarafian, who acted as Secretary-Treasurer of the Church committee. The wardens of the committee were Mr. Francis M. Griggs and Mr. Walter H. Davall. In 1921, there was a Bible Class of sixteen in attendance. A report in the diocesan journal says that:—"Trinity Church has worked the Mission thru the rector of the Parish and the Brotherhood of St. Andrew. There were results of the working. And Bishop Horner in his convention address of 1922 says:—"In whatever parish or mission this organization (the Bro. of St. Andrew) is working under proper leadership, the effectiveness for good in spiritual as well as in material ways is beyond estimation." Mr. Thomasson was a lawyer of Asheville, born at Old Fort, and was an aide to Governor Locke Craig of North Carolina, whence he received the title of Colonel. He remained unmarried. Being a musician he formed a children's choir at The Redeemer, himself acting as organist. As a further benefactor to the Mission he gave a new altar and a rood-screen with rood, "both of highest workmanship." A processional cross was given by Mrs. H. S. Haskell in memory of her son,

Fred, and Mr. Sarafian presented a hymn board in memory of his father. In memory of those who gave their lives for their country in the First World War, Mrs. Beatrice Willis, a daughter of Dr. Willis, of whom we have written, presented a window, which:—"depicts a dying British soldier, lying at the foot of the cross, his rifle and fixed bayonet beside him" . . . "The window is a copy of a painting, the original of which is hanging in the Canadian House of Parliament." The window was made by Tiffany and Company of New York. I am indebted to Rev. Dudley J. Stroup in making the above quotation from an article he wrote on the Church of The Redeemer.

With the increased activities of the Mission of The Redeemer, there was need of a parish house. This was built in 1925 opposite the Church, a two story structure of concrete blocks, the lower floor being on a lower level than that of the Church, and the upper being a good sized auditorium room. It was built thru the interests and donations of Mrs. C. C. Mitchell, of Asheville, and Mrs. Julius C. Smith of Asheville. Mrs. Mitchell became active in promoting the work of the Church of The Redeemer. The value of the Parish-house is given at \$8000.00.

ST. DAVID'S CHURCH—CULLOWHEE

WE HAVE referred to the beginning of the Church at Cullowhee in writing of Churches founded by Dr. Buel, and the difficulties of travel in reaching the place from Waynesville. Interest in having a Church here was largely due to Mr. D. D. Davies, who was a native of Carmarthenshire, Wales, and had come to the United States as a young man, seeking his fortune in the Western part of the States, but landing finally in Cullowhee valley. He seems to have had mining interests. He had been brought up in the Church of England. Both Dr. Buel and Mr. Deal made visits to Mr. Davies home, "Forest Hill," and also Bishop Lyman in time, who seems to have enjoyed a day's rest there as well as preaching and having service there and at near-by places. Mr. Davies writes that "The Episcopal Church was a stranger in the land." Webster, a few miles away was the County Seat, and Sylva some miles distant. For a few years services were held here and there by Dr. Buel, and one summer by Rev. W. S. Bynum and Rev. C. J. Curtis, assisting Bishop Lyman also coming at times, until Mr. Davies plans for a Church building were accepted. As we have stated in a former sketch, the Church was in due time consecrated, August 8th, 1892 by Bishop Lyman, the request for consecration read by Mr. Thomas A. Cox, and the sentence of consecration by Rev. J. A. Deal. "It was a day of great rejoicing in this lovely valley, and we trust that

this attractive Church may avail to draw multitudes, into the paths of truth and righteousness." The name given to the Church, St. David's, was because of Mr. Davies old Church in Wales by the same name. And what a fine brick building this St. David's is, for it can still be seen in its day of decay, sad to write, after years of useful service. The family of Mr. Thomas A. Cox, coming to the valley for purposes of health, helped in completing the building of the Church and in promoting its welfare. Mr. Cox as lay-reader carried on for some years. The Church would seat 300 people, and its cost is given as \$3000.00. Number of communicants was fifteen. Dr. Buel, on account of ill-health, had resigned from his position as head of the Ravenscroft Association Mission in Asheville, and died in Baltimore in January 1893. So this great leader and missionary was not able to see the results of his long self-sacrificing labors towards the building of the Church at Cullowhee.

Rev. William S. Barrows, of the Ravenscroft Associate Mission, ministered at St. David's for two years, until Rev. Frederick W. Wey was appointed in charge, also coming from the Associate Mission. He was from the diocese of Easton. He continued for four or five years, and I am indebted to his tract, "Historical Sketches," of the Missions in his charge, published in 1897, for some of the information about St. David's that I have given. His tract was for the purpose of interesting Church people in general in helping to support the Missions under his care. Dr. Buel had left quite a field to look after and Bishop Cheshire was now the bishop. Mr. Wey writes about St. David's:—"It would be hard to find a more faithful band of Church members, who are ready to do all in their power for Christ and His Church, and make sacrifices for the Blessed Master's work, more willingly than these loyal members of the Church . . . or where the missionary could find a more warm welcome than in their hearts and homes."

The work continued under the care of Rev. Edward S. Stone and Rev. George J. Sutherland after Mr. Wey's time, but from Waynesville instead of Asheville, these priests being of the Waynesville Associate Mission. One of Bishop Horner's ideas was the forming of Associate Missions, certain priests living together and having the care of a circuit of Missions. These two priests continued to serve the Missions for four to five years. Mr. Stone was from Vermont, coming South for his health, and Mr. Sutherland was a Canadian, and was later to be in charge of other Asheville Missions. They were both married. Good numbers attended Sunday School at St. David's. There was hardly any increase in number of communicants. The Mission was an organized one. Mr. Davies as Warden and Mr. Cox, as Secretary and Treasurer, continued their interest and support. Rev. Walter Hughson, who had been in charge of the Morganton Missions, and Rev. Harvey C. Parkes, as assistant, followed as priests of the Waynesville Associate Missions, and ministered at St. David's. Soon Rev. William B. Allen becoming

rector at Waynesville, took care of St. David's and the number of communicants increased considerably. He had been made priest recently by Bishop Gailor, of Tennessee, and had recently married. But his ministry was of short period, and after a year or more, while no services were held, the bishop gave the work to the rectors at Canton, and by 1928, there was then a period of no services held. The neighborhood was a farming community, tho the place had taken on a reputation for some years as the seat of Western Carolina Teachers College. The County Seat became Sylva, instead of Webster in 1913, Churches having been founded at both places. Of interest is the derivation of the name Cullowhee from an Indian name, meaning the place of spring salad. I know not to which of the various plants that are gathered for salad this refers, but it comes to me that other than a beautiful valley and its productiveness and a lovely Church edifice, it needs souls, sufficient and effective to keep a living Church.

ST. AGNES' CHURCH—FRANKLIN

THE SECOND period of the Church in the western part of North Carolina, the area of the present diocese, may be accepted as the years of the closing two decades of 1880. The South was recovering from the disastrous effects of the Civil War, and it was time for the Episcopal Church to extend its field of usefulness. Bishop Lyman was bishop of the North Carolina diocese. Beyond Waynesville there was no organized Church work. Two great missionaries, Rev. Jarvis Buxton of Asheville and Rev. H. H. Prout of Valle Crucis had made visits to Church families in Macon, Jackson and Cherokee Counties in the 1850 decade. Mr. Prout reports going to Murphy and preaching there and in the county about four months during the winter and speaks of a building fitted up as a Chapel for the Church's use, this in 1855. And Mr. Buxton reports visiting "the distant villages of Waynesville, Franklin and Murphy, this in 1853. We can imagine the difficult travel in those days in the mountain country. And it was a time when many Indians of the Cherokee Nation were scattered about in places and having a form of government, those who had not obeyed the U. S. government's plan for the Nation to settle in Oklahoma and Indian Territory.

The missionary life of Rev. John A. Deal in the extreme section of the diocese deserves a chapter of its own. I shall here refer only to the Churches he established, to show their beginnings. Having been ordained deacon and priest in Trinity Church, Asheville, and then marrying Miss Cornelia Ann Fitch, he accepted a call to Wadesboro, N. C. in 1874, and after two years there was sent by Bishop

Lyman to Murphy, Cherokee County, in the extreme western end of the diocese. It took almost a week to make the journey. Mr. and Mrs. Beal welcomed them, in time providing a log cabin for them on the edge of town. After a year it proved best to settle further east, going to a home of Mr. and Mrs. Albert Siler, seven miles from Franklin, it taking two days to make the journey of fifty miles. Here in three years or so, St. John's Church at Cartoogechaye was built, "with funds secured in Baltimore and elsewhere." Mrs. Siler and Mrs. Beal of Murphy were sisters and originally from Canada, and as one has said, "were the founders of the Church's Missions in this section." In a few years at St. John's there had been 47 communicants registered and 68 had been baptized.

From 1877 to 1888 we find Mr. Deal holding services in Franklin, walking nine miles, using the Court House and Presbyterian Church. Here another man and his wife, Mr. and Mrs. E. H. Bell promoted a Church organization, and gave the money for building St. Agnes Church, this in 1886, the Church being consecrated May 3, 1888, by Bishop Lyman. Mr. Deal had now, as Bishop Lyman reports in a Convention address, 1885, "secured quite a comfortable residence in exchange for his former home, which brings him so much nearer to Franklin and to other parts of his large Mission field. We hope soon to have a Church here. Mr. Deal is making a vigorous effort to that end, and with his zeal, energy and perseverance, I feel sure that the good object will ere long be accomplished." In 1891 St. Agnes School for Young Ladies was built in the rear of the Church, the Misses Whitfield of Northampton Co. being in charge and maintaining a successful school for many years.

St. Cyprian's Church for colored people was built in 1887, two miles from Franklin, Rev. J. T. Kennedy, now retired, having come from Columbia, S. C., to teach a school for colored children, being a layman, and on his ordination as deacon in 1890 being minister-in-charge of the Church.

Mr. Deal's field extended south to Highlands, many miles of travel, and those of us who use the highway from Franklin today can think of the long and tedious journey up the mountain range in his time. From the year 1884, services were held at Highlands, Mr. Deal and Bishop Lyman making visitations, but the Church of the Incarnation was not built until 1895. The Church of the Good Shepherd, Cashier's Valley, was built in 1887, chiefly through the interests of Gov. Wade Hampton of South Carolina and his family, who, with others from S. C. had been coming for some years for summer vacations to the valley and building homes. The same was true at Highlands. Mr. Deal writes in a report in the diocesan journal of 1889, "the Church of the Good Shepherd is one of the most beautiful buildings in the diocese. It is 38 miles from where I live, road very rough and toilsome, and at times

impassable." Mr. Deal ministered at other places, as at Murphy, Bryson City, Patton School House, at the Nantahala Mission, forming congregations, also occasionally at Whittier, Horse Cove and Cullo-
whee.

ST. MARK'S CHURCH—GASTONIA

IN JOSEPH H. SEPARK'S "History of Gaston County," it is stated:—"The establishment and growth of the Protestant Episcopal Church in Gaston County . . . resulted from the labor of Rev. William Richard Wetmore, D.D. beloved rector of St. Luke's parish, Lincolnton, from 1862 to his death in 1904." Dr. Wetmore's missionary spirit had lead him to start congregations beyond his parish limits. So it is not surprising to find him so doing in Gastonia, some twenty miles distant. The earliest entry in the North Carolina diocesan journals of a service in Gastonia is of July 13, 1877, when Bishop Lyman, the assistant Bishop reports:—"July 13th, in a large room in Gastonia, neatly prepared for our service, the Rev. Messrs. Osborne and W. R. Wetmore read Morning Prayers and I preached, and administered the Holy Communion. We found here a few zealous members of our Church who seemed very anxious to enjoy occasional services, preached in the afternoon at Dallas, and at night I preached in the Court House, after evening prayer by the Rev. Mr. Osborne." Gastonia was a village of only a few hundred people, Dallas being much larger and the County Seat, this about the beginning of the textile industry. Mr. Edwin A. Osborne had been ordained deacon only the previous month at St. Peter's, Charlotte. So the service in which he took part at Gastonia was one of the first of his long ministry in the North Carolina diocese. In October, 1879, Bishop Atkinson reports that he held a service in Gastonia and preached. In later diocesan reports Dr. Wetmore includes Gastonia with Dallas and Somerville in reporting number of communicants, 9 (at the three places) and the number of services held, only occasionally at each place. It seems from Mr. Separk's History that services were held at times at the Old Academy. Bishop Lyman reports of a visit in October, 1890, when he confirmed three persons, that the service was held "in a large hall," Dr. Wetmore accompanying him, which may have been in the Y.M.C.A. building. The City Hall it seems, was also used. To continue from Mr. Separk's History:—"In the meantime a piece of land opposite the cemetery on Chester Street was donated to the Episcopal Church by O. W. Davis, which after being held for several years, was sold to Mr. J. Lee Robinson, and a lot purchased on West Long

Avenue. Through the efforts and gifts of Mr. and Mrs. Thomas M. Fayssoux, Mr. & Mrs. Addison G. Magnum, the latter's mother, Mrs. Walton, Mr. & Mrs. E. E. Yarborough, J. R. Fayssoux and others, a church building was erected, and consecrated Nov. 20, 1903, and the following year, St. Mark's was admitted as an Organized Mission of the Missionary District of Asheville (now the diocese of Western North Carolina)" The Church was a frame building with wide chancel and arched roof, cost given as \$1500.00, and seating two hundred people. Thirty communicants are reported.

Dr. Wetmore had two deacons assisting him after 1902 at St. Luke's, Lincolnton, Rev. D. T. Johnson and Rev. John C. Seagle, both ministering at St. Mark's, Gastonia, Mr. Johnson was ordained to the Priesthood in 1905 at St. Luke's, Lincolnton, and was Rector there after Dr. Wetmore's death the previous year. In 1907, Rev. William H. Hardin, a deacon of the Asheville Missionary District took charge of St. Mark's, and was ordained priest there by Bishop Horner in December of that year. Bishop Horner was visiting St. Mark's each year now and administering confirmation. The diocesan report of 1907 gives twenty as the number of communicants, families numbering 15, and minister's salary \$116.15. I find that Mr. Hardin received additional from the District's funds, \$200.00. While he was rector, a rectory was built on Falls Street. He continued at St. Mark's for five years. It is a matter of much interest that at the bishop's invitation, Archdeacon Percy C. Webber conducted Missions at various Churches in the Missionary District in 1901 and 1902, the one held at St. Mark's being from Sept. 13th, to 15th, 1901. Services were held in the Y.M.C.A. Hall, except the closing service, which was held in the new, as yet not finished, Church, "which was fitted up with temporary seats, and was crowded with worshippers." Bishop Horner writes, "He is an unusually efficient Mission preacher, and did incalculable good to the congregation where he preached. We need just this kind of work done periodically in our District." Before the end of Mr. Hardin's rectorship, Mr. William S. Balthis had become a member of St. Mark's, soon the Secretary and Treasurer of the vestry, and later holding official positions in the Diocese.

ST. PAUL'S CHURCH—GLEN ALPINE

IT WAS towards the close of Rev. Walter Hughson's rectorship at Grace Church, Morganton, when the work at St. Pauls started. It was thru Mr. Hughson and his wife that certain Missions were founded and added to ones that Mr. Satterlee, of Grace Church, had established, all of which had connection with the Morganton Parish

and cared for by its' rectors. It seems that Rev. Malcolm S. Taylor, recently ordained as priest, and having been connected as a layman with the parish, returned after his ordination in New York, to help start the St. Paul's Mission. He is credited in the "Historical Sketch of Grace Church" with being "instrumental in building the fine stone Church." This in 1908. Mrs. Eva D. Barrett, who was then Miss Eva Dixon, had gotten the work started at St. Paul's two or three years previous. She had been a Mission worker at The Good Shepherd Mission, of the Morganton Missions. St. Paul's was on a high bluff above the Catawba River, above Glen Alpine, and it proved to be a needed Mission, if we can judge by the numbers of persons, adult and children, that were attracted to it. Mr. Taylor in 1909 became one of the founders of The Patterson School, transferring his interests there. The Church was valued at \$2200.00. Mrs. Barrett lived in the Mission House, near-by. She was a zealous, hard-working missionary, and drew children to her. To look at the reports in the early days of the Mission would prove such, 121 in the Sunday School and 42 in the Mission School, the following year 180 in the Sunday School, 44 in the Mission School. She had teachers to assist her in the Sunday School. Bishop Horner confirmed 26 in his visit in 1907. It was truly a field ripe for the harvest. In Mr. Stoney's "Historical Sketch" of Grace Church, he says that Mrs. Barrett had been giving schooling and instruction to many of the people of that community, in some cases, all that they ever had." We have some interesting statements by her, given in a survey of the Mission Schools of The Jurisdiction of Asheville made by Mr. Haywood Parker and reported to the Convention at Morganton in 1908; he says:—"It is in the day school that all my influence for the Church is exerted, because in the Sunday School I am obliged to give the children into the charge of others, while I teach the grown people there." This is in reference to her bringing children to baptism. She reports that, "every pupil in my day school has now been baptized." To show the eagerness of the young for education she tells of a boy of sixteen who came and who had never attended school. She asked him:—"how it happened that he could read and understood number work as much as he did, and he said that last year when his sister returned home from school she showed him what she had learned of me during the day. I felt immensely proud of my pupil's ability when I heard that." The boy's sister was younger than he. Mrs. Barrett says that:—"every effort made for the benefit of the people here is appreciated beyond what words can express." Rev. William B. Magnam, Rev. Stephen S. Prentiss and Rev. James Joyner served St. Paul's successively from Morganton. To show that Mrs. Barrett's zeal had not abated after ten years at St. Paul's, the diocesan report gives 167 in the Sunday School and 61 in the Mission Day School. In 1916 the care of the Mission was given to Rev. B. S. Lassiter, of Marion and Mrs. Barrett, who was still Miss

Dixon, had become Mrs. James Joyner. There were a Woman's Auxiliary, Junior Auxiliary, Choir Club, Sewing Club and Cooking Club.

CHURCH OF HOLY TRINITY—GLENDALE SPRINGS

IT WAS on entering this century, that certain ones living on the far away corner of the Jurisdiction of Asheville, at a place called Venus met to consider forming a congregation of the Church, and a Church building. It was at the top of the mountain, as the pass over the Blue Ridge from Wilkesboro to Jefferson was called. We read that Rev. H. H. Phelps, who had been rector of Calvary Church, Fletcher, for several years, and had now become rector at Wilkesboro, reports to the 1900 Convention of the Jurisdiction, meeting in November, at Biltmore:—"The members here (i.e. Venus) are in earnest in regard to building a Church. The land has been given, the lumber cut, and nearly all conveyed to the place, and \$85.00 subscribed towards the work of the building." And on July 13th, the same year Bishop Horner had visited Venus, and with Mr. Phelps assisting, "had held evening Service and preached, and afterwards had held a meeting of the congregation to consult about building a Church." Mr. Daniel W. Adams had given the land, about two acres, on which the Church was built, and Miss Annie Bowie deeded ten acres to the Jurisdiction for a rectory and garden. In November, 1901, on occasion of a visit from Bishop Horner, as he reports:—"A neat little Church at this mission is just being completed." The bishop held Morning Prayer and preached in a country store. Mr. Phelps had the Mission under his care for two years, when he resigned from his position at St. Paul's, Wilkesboro, continuing as rector at St. James, Lenoir. And soon, Rev. William R. Savage, of the Church at Blowing Rock, took, or rather was given, Holy Trinity, under his care. We have written of him in connection with the Valle Crucis Mission. He reports to the June, 1903, convention of the Jurisdiction that the Church property of the Holy Trinity Mission consisted of a Church building valued at \$350.00, and a rectory, valued at \$500.00. The Mission began as an Organized one, so listed, and yet only two communicants are reported, tho that means registered as of the Mission. There were other communicants, no doubt, but registered elsewhere, for Venus, later named Glendale Springs, was attracting summer visitors to its healthful and scenic neighborhood. Mr. James Bowie was on the Committee of the Mission, Mrs. D. W. Adams being treasurer. Mr. Savage had assistants in the ministry at Valle Crucis, one of whom, Rev. J. Norton Atkins served Holy Trinity from 1908 to 1917, while living at Shulls

Mills, near Valle Crucis. We have referred to him in a sketch about Valle Crucis. The work of the Mission developed in his time, Sunday School was established, as also a resident teacher lived at the Mission Home, or Rectory. Miss Jennie R. Field was there for several years after 1913. A Mission Day-School was started. Miss Field being a trained nurse, a report in the Journals show hundreds of professional visits made in a year's time, also numbers of dispensary cases. I shall quote from correspondence with Mr. Atkins, after having written the above:—"At Glendale we had a succession of women workers, Miss Adams, Miss Virginia Mitchell, with additional workers during the summer for one or two years, who stepped up the activities of the Mission considerably, and later Miss Jennie Field, a trained nurse from Boston, who was a most effective worker in her profession, and in other lines as well. The former workers had occupied an old hotel building, owned and operated by Mr. and Mrs. Dan Adams. And, if I am not mistaken, Mrs. Adams was with Mrs. Sharpe (Mrs. B. T. Sharpe) the first ones to get the Church work started there, and the Church built. It was about the time that Miss Field went there that we built the Mission House . . . Miss Ada Bare was one of the local people who helped very much in the mission work at all times. Also a Mrs. Severt (Mrs. Frank Severt) a Presbyterian, was also interested. Mr. and Mrs. Sharpe, from Greensboro, and the Peden family, from Wilkesboro, both with summer homes there and members of the Church were staunch supporters." Number of communicants increased during Mr. Atkins' time, nineteen reported in 1918. Mr. Atkins drove by horse and buggy or travelled horseback the many miles from Shulls' Mills, near Valle Crucis, "automobiles not having penetrated that area as yet and the roads unimproved."

TRINITY CHAPEL—HAW CREEK

THE beginnings of the Church at Haw Creek are closely associated with Rev. George H. Bell and his family. Mr. Bell was evidently preparing for the ministry, when he and others decided to build a chapel on the Bell estate. This consisted of fifty acres, and his mother, as I am told, gave a piece of land for a Chapel, which was built in 1870, so far as I can learn. It was a small Chapel, which was appointed for the Church's worship. There were some eleven communicants at the time. The Bishop, Bishop Atkinson, visited the Chapel in July, 1871, confirming three additional ones. It was of a Sunday afternoon after the bishop's visit to Trinity Church, Asheville in the morning, whose rector, Dr. Buxton was in charge of the Chapel, hence its name, Trinity. This is the earliest record of a Church at Haw Creek

in the diocesan journals. The place was called Bell in those days, and lies in the Swannanoa Valley, some five miles from Asheville. Mr. George Bell was ordained a deacon in 1873, continuing as such for ten years, when he became a priest. He was thrice married, and I have visited his son, George, who and his wife lived in Biltmore. He has recently died. George was retired after long years of service on the Biltmore Estate, the last thirty-five years of which were spent as gatekeeper to the Estate. There were daughters of Mr. Bell's last wife, before their marriage, she being a widow, one of whom married J. Bergin Reese. Mr. Reese's family were early members of Trinity Chapel. Also of early members were the families of Langmold, Coxe, Lane and Rabb. Mr. Bell, the first priest, taught school, both of public and private nature. After there was need of a larger building for the congregation, the present structure, which had been built for the Methodists, was bought from them. The old Chapel was used by Mr. Bell for school, day-school, purposes. There was a Sunday School conducted from the beginning of the Mission, and Dr. Buxton visited for services twice a month, soon once a month, Mr. Bell assisting in the work. Also I read that Mr. William Rice was superintendent of the Sunday School, who later was to enter the ministry. Dr. Buxton reports baptisms for 1876 and for several years after. From reports of the other Mission Churches in the Asheville area we know how Mr. Bell and Mr. Rice, the latter after ordination, as belonging to the Ravenscroft Associate Mission of Asheville, were continually ministering at them. From 1877 and for several years, however, Mr. Bell was appointed in charge of Missions in Watauga County. Bishop Lyman having become the Bishop, reports in 1884, of having confirmed seven persons at the chapel.

Dr. Buxton was visiting the Trinity Chapel Mission once a month, reporting in 1885 that the Sunday School was "flourishing." Mr. Rice continued regularly to come for services, and by 1890 Mr. Bell began again to have charge. After Bishop Horner became bishop, the Jurisdiction of Asheville having been formed, there seems to have been some new life infused into the Mission, thru the ministrations of Mr. Rice and Rev. Alfred H. Stubbs, of the Ravenscroft Associate Mission, for we read of increased services and a Day-School started, as also a residence for a teacher as part of Church property. Number of communicants had fallen off for some years, but were now increasing, 36 being reported in 1903. The value of the Church was given at that time as \$800.00, School Building, \$400.00 and teachers residence \$500. In 1908, there were 87 reported in the Sunday School, and 86 in the Mission School. A priest came from Asheville only once a month. Mr. Bell again assuming charge, continuing until he retired in 1918 from his active ministry, services were held more frequently, twenty-seven communicants were reported in 1912, and continued about the same number during Mr. Bell's time. Mr. Burgin Reese was warden

and Mr. Walter Hess, treasurer, later Mrs. Penelope Bell, during some of these years. Mr. Bell was one of the priests of the Ravenscroft Associate Mission, the others being Mr. Rice, Mr. Stubbs and Mr. Walter Cain. These had at times ten or more Mission Churches under their charge, going as far west as Murphy, and to Hot Springs, and to Bowman's Bluff, beyond Hendersonville. In 1919 and for several years, Trinity Mission was under the charge of Trinity Church, Asheville, Rev. Willis G. Clark, rector, and we find lay-readers taking services, as also Rev. Cortez R. Cody and Rev. R. A. Chapman, assisting at Trinity, Asheville. A familiar name to me is that of Mr. Odd White, as treasurer in 1923, who has for many years been active in the work at St. Luke's, Chunn's Cove.

ST. JAMES' CHURCH—HENDERSONVILLE

THERE was an interim of two years after Mr. Wetmore's time at St. James before Rev. Reginald N. Willcox became rector. Rev. Elijah E. Edwards, Ph.D. was rector those two years. Mr. Willcox had been ordained deacon by Bishop Worthington, of Nebraska in 1902, in Calvary Church, New York, on his graduating from the General Theological Seminary in New York. He came at once to Hendersonville, where he had been called by Bishop Horner and the vestry of St. James to take charge of the parish. He was made priest by Bishop Horner in 1903. His age was 29. He had been born in London, England in 1873. His father was a "timber" merchant in England, and America, Reginald coming to the U. S. when he was fourteen. He entered Trinity College, Hartford, Connecticut in 1895, receiving his B.A. there, and later his M.A. In May 1904 he married Nell Thomas Gray, of Shelbyville, Kentucky, the marriage service at St. Paul's Church, Louisville, Ky. Then began the happy days of his life at the old rectory, the present St. James rectory not having been built until some years later. I say "happy" from those who knew, mother and son, as mother wrote in moving to the new rectory—"sorry to leave the precious old rectory, where we had spent so many happy years, as little Regie said, "we have been very happy in the old rectory." There were five other children, girls, who also made the move. I knew the father and can testify to his good nature, as to lead to happiness in the home, it fairly bubbling over with good cheer and enthusiasm. Somewhat slight of stature, tho of good physique, he could surely get over the ground, as we shall see from his many activities.

On coming to St. James, Mr. Willcox reported 36 communicants and 21 families. His vestry were, T. W. Valentine and E. S. Eubank,

wardens, George W. Valentine, clerk, Thomas Valentine, treasurer, Dr. W. R. Kirk, T. D. Seagle,, J. A. Hatch, A. L. Holmes.

The Mission Churches of St. John the Baptist, Upward, and Gethsemane, Etowah, and St. Paul's, Edneyville, were under Mr. Willcox's care, as he began his ministry at Hendersonville, going to Upward, four miles, twice a month, and Edneyville, eleven miles, once a month, according to parochial reports. He rode horseback at times, also drove a buckboard, may have ridden a bicycle. After a few years he rode a motorcycle, and later, of course, had a Ford. The Church at Upward had been the result of the ministry of Rev. Milnor Jones in the neighborhood some years previously, and later of Rev. T. C. Wetmore, of Hendersonville, during whose time the Church of St. John the Baptist was built, as also an adjoining school-house, the work of the church there having continued for some twenty years, since Mr. Jones first began to visit in the neighborhood. At Etowah, on Bowman's Bluff, on the French Broad River, there had been the Gethsemane Church for several years, due to the settlement there of English Church people. Farming and apple orchard industry were the occupation of the people at Edneyville and Upward. The streets of Hendersonville were still unpaved, nor were there street lights. The following are names of some of the families connected with the Parish in 1908:—Ewbank, Toomer, Seagle, Cody, Read, Valentine, Hatch, Twyford, Holmes, Kirk, Farner, Few, Shipp, Egerton.

I find that for his first years the rector's salary was \$300.00, soon to be made \$400.00, and gradually increased until it finally became \$800.00.

Those were interesting days in the Jurisdiction during Bishop Horner's early years as bishop. The Boys School at Arden had called Rev. R. R. Harris as rector. Dr. Swope was rector at All-Souls, Biltmore. Rev. F. D. Lobdell had come to Rutherfordton. Young priests as Rev. J. Norton Atkins, Rev. A. S. Lawrence, Rev. E. F. Heald, and Rev. Cortez Cody, were being ordained in the Jurisdiction. The Valle Crucis School for girls, had been started. It was a time for building on the missionary work of former priests, and Mr. Willcox proved to be an indefatigable missionary. I have read reminiscences of his ministry written by his wife after his death, which occurred at Jamestown, N. Y. where he had become rector of the Church there on leaving Hendersonville in 1917. While at St. James' he gave himself to the work of the parish and mission field. He was always ready to minister to the bodily as well as the spiritual needs of his people. He would often supply a nurse, where there was sickness in a family, a good doctor at the time giving his services. There were more people in those days than we find today, in both town and country-side, without sufficient means of subsistence. There were regular auction sales of clothing at St. James on Saturdays, sent by Woman's Auxiliary branches and guilds of other Churches in "Missionary boxes" for those needing



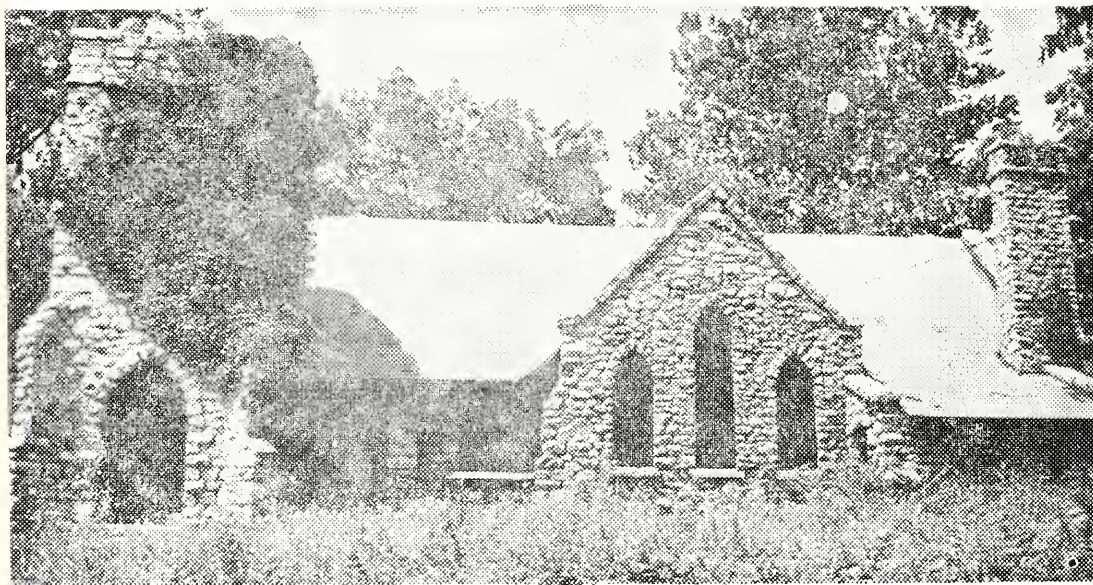
*Trinity Church,
Asheville*



Church of The Redeemer, Asheville



St. Matthias' Church, Asheville



Grace Memorial Church, Asheville

such in the mission field. The following words of his good wife, precious as they are, tell something of the story of her husband's labors:—"Night after night, in the old rectory, well toward morning, keeping the fire in the hearth alive and the kettle boiling, listening to the sound of the horse's hoofs, to find "after service" someone had been reported ill or dying, and he had turned old Bess away from home, and had gone, for baptism, prayers, or unction, or just as often for bodily aid. His horse cared for, he would drop exhausted in the Morris chair, too tired to think of bed." Mr. Willcox was "of scholarly" attainments and was considered a forcible and inspirational preacher. Bishop Horner would call on him to preach at the conventions of the Jurisdiction. He had many helpers in the mission work, and for an account of them and of the development of the work in both parish and missions, there is need of a further sketch.

The number of communicants increased slowly at St. James in the early years of Mr. Willcox's ministry. The number of services held increased, more services of the Holy Communion than before his time. He introduced the late Eucharist on Sundays, as also continuing the Early Communion services. He used the Eucharistic vestments, which have continued to be used at St. James. The Church was heated by a wood stove. Steps were taken to lighting the Church by electricity, electric power having been brought to the city soon after 1900. A valuable member of the Episcopal Church, Miss Fanny Wetmore, a frequent visitor to St. James', was interested in improvements of the church grounds and in caring for the needs of the church plant. So we read in the vestry's minutes of those years that "the cellar is full of wood." Truly a blessing to be noted. It is somewhat difficult to trace the development of the work at the Mission Churches of which Mr. Willcox was in charge; St. John's, Upward, and St. Paul's, Edneyville, and Mission services and, in time, a day-school at East Flat Rock, and interest in a Church of the Good Shepherd, at Slick Rock, below Sugar-Loaf-Mountain. There was a Mission House as well as a Church at Upward, the Mission Home built during Mr. Wetmore's time at St. James. The following was written by Dr. Edwards, who was rector at St. James, 1900-1902:—"The Chapel and School House are in good condition but the latter has never been used." I read that Mr. Willcox "Purchased the Mission House there in 1907," evidently the present house. At St. Paul's the Mission House was built at the time that the new stone Church was built, which was consecrated by Bishop Horner in Sept. 1910. He reports that "the Mission House at this place is a model for convenience and for economy of erection," this at time of the Church's consecration. The bishop also in his annual report to the diocesan convention says:—"It is a model small Church and the most satisfying of all our Mission Churches. It was erected at comparatively small cost, and should be visited and adapted by our clergy as a suitable model for any proposed Chapel." The purpose of the mission houses

was to supply homes for women mission workers who were expected to conduct day-schools for children. Such had been started at St. Paul's a few years previous to 1910, the teachers living at Andy Lyda's home. Mrs. Flack and Mrs. Springer are ones well remembered in those days, and later, living at the Mission House, Miss Lusby, also Mrs. McLaughlin, formerly Molly Haydock, whose home was near by. Miss Louise Foster was later a mission teacher here, and Miss Wilhemena Ehman.

Rev. Cortez Cody helped as a lay-reader at St. Paul's, in preparing for the ministry, being presented for the diaconate by Mr. Willcox to Bishop Horner, who ordained him at St. James in 1913. I read that "Mr. Cody had a large class at Flat Rock (No doubt on Sundays) and he also had a Bible Class on a week-day evening." . . . "We also had quite a large day school, sometimes as many as 64 pupils, all grades. Father Willcox went to them alternate Sundays." (This from Mrs. Willcox reminiscences) St. Peter's Church, Edneyville, for the negroes was built a short distance from St. Paul's, Martin Freeman and his wife giving the land, the Church costing \$1500.00. Each winter Mr. Willcox went North on a begging trip of two to three weeks, for in this way the money was found for financing Church building and teachers' salaries. It was the accepted way in those days for meeting the expense for the Church's missionary work, the bishop doing the same, being away for a month and more from his jurisdiction.

At the Parish Church, St. James, the use of the envelope system for meeting the Church's expenses was introduced, tho involving much discussion and some opposition on the part of some of the vestry, who preferred the loose offering method at services, as it is called, and the continuation of "oyster suppers and Japanese teas." This was in 1908, the suppers and teas being discontinued. In time the rector's ambition led to the building of a new St. James' Church. Part of the rock walls and the arch of the chancel being built, before he left the parish, they remained so for more than thirty years. The Chancel is now completed and being added to the old brick church, makes a beautiful building.

For interests outside those of parish life, Mr. Willcox entered into ones of civic life, becoming president of the Chamber of Commerce of Hendersonville from 1912 to 1916, and in the Jurisdiction of Asheville he served on the Education and Missionary Committees. He was not an adept, as are some, to Church legislative affairs, tho he served with Mr. Haywood Parker on a sub-committee of the Committee on Diocesan Organization, this being ten years before the forming of a diocese was completed. He accepted a call to become rector of St. Luke's Church, Jamestown, N. Y. in 1917, and was also priest in charge of St. Mary's Church, Gawanda, near-by, and so continued until the year of his death, 1929. His resignation was accepted by the vestry of St. James "with unspeakable regret," and as showing the regard

that the congregation of St. James had for him, the Easter offering of 1915 had been given him "as a token of respect, esteem, affection and appreciation for his untiring, faithful and helpful service to the members of the Parish."

CHURCH OF THE ASCENSION—HICKORY

WHEN Rev. James A. Weston became rector of Ascension in 1883 he found there "an interested, working parish, greatly due to Mr. Huske's interest and energy," whom he succeeded. He had been in charge of Holy Trinity Church, Hertford, N. C. and St. Mary's Gatesville, for several years. He had not been ordained priest until Nov. 12, 1876, having served as deacon in the ministry for several years. He was born in Hyde County, N. C. in 1838, received his college education at Trinity College, N. C. New York University, N. Y. and Trinity College, Hartford, Conn. He prepared for the profession of law, but entered the army in 1861. Mr. Weston was a veteran of the Civil War. "He was discharged as a Major, and suffered from a leg wound." He began his ministry at the Ascension a few years after the Church had been opened for services. He reports that there were 40 communicants, that his salary was \$500.00. He held occasional services at Jacob's Fork, eight miles distant, reporting that "the services are well attended and that the people are anxious to build a church near the school house where the services are now held." Bishop Lyman in visiting the Ascension Parish in 1884, was much gratified (as in Convention Address) "to find this parish in so prosperous a condition, and to have such frequent assurance of the esteem in which the Rector is held." I read that his health improved on coming to Hickory, so whether on account of his health or not, he stayed only three years, returning however in 1891 to stay for fourteen years. He was rector of St. James Church, Lenoir, also 1884-1886. Before returning to Hickory, he had been assistant for a year at Christ Church, Raleigh. On reassuming the charge of the Parish, he had his living quarters at the Beard home, being a bachelor. Rev. Vardrey McBee, a brother of Silas McBee who was a well-known layman in the Bro. of St. Andrew, and of a Lincolnton, N. C. family had been rector of the parish for two years while Mr. Weston was absent from it. He was an accomplished musician.

The city and the parish continued to develop, attracting newcomers in ways of business, educational and hotel life. The climate was favorable to the attraction of tourists seeking health, hence hotels and boarding houses prospered. The original influx of Lutheran

and German Reformed families led to the starting of Lenoir College for Boys, and Catawba College for Girls. The Church doing its part in helping to meet educational needs built a school-house, this in 1900, where Miss Ada Schenck taught a day school. It was behind the Church, and later moved, to adjoin the Church building. It is interesting to know that Mr. R. K. Meade started a boy's school during the eighteen-eighties on the future site of Lenoir College. He was superintendent of the Sunday School at the Ascension, was the grandson of old Bishop Meade of Virginia. Mr. Weston's intellectual talents led him "to investigate a legend concerning an immigrant who called himself Peter Stuart Ney, and who lived for some time in Rowan County, N. C. and died there leaving many of his acquaintances to believe that his real identity was that of the famous Marshall Ney of the Napoleonic Wars, who was supposed to have been executed in France." Mr. Weston visited France in the interests of a book that he wrote and which was published:—"Historic Doubts as to the Execution of Marshall Ney." Mr. Weston's talent as a parliamentarian were recognized in his being chosen as a president of the Convention of the Jurisdiction of Asheville in 1897 and '98, while it was under Bishop Cheshire's care before the election of Bishop Horner. A valuable literary work he and Dr. Wetmore of Lincolnton accomplished was "An Historical Sketch, of that part of North Carolina, which has now become the Missionary District of Asheville." This was printed in the Journal of the First Convention of the Jurisdiction in 1896.

Needless to say that Mr. Weston was a much beloved pastor of the Ascension. Several families would name their children after him. Many of the important business and professional families were members of the parish. "He was such a good, sincere and devout man that his Church members had implicit faith in his prayers being answered. One incident, which established their faith firmly, happened on a Sunday during a long dry, hot, season, which was endangering garden and farms in the whole section. This bright Sunday apparently gave no surcease to the drought. Mr. Weston prayed for rain. When the congregation filed out of the Church, the rain was falling." The congregation increased only slightly, that is the number of communicants, during Mr. Weston's rectorship, there being sixty-six at its close. Improvements had been made in the Church building. A beautiful reredos had been presented by the ladies of the parish.

Like other rectors in those days, Mr. Weston sought out Church members and others in near-by places. He reports ministering in 1896 at five missions, Statesville, Newton, Jacob's Forks, Connelly Springs and Catawba Springs. "I visit most of these Missions once a month. The congregations are good and much interest is manifested in the services." He reports in 1900 officiating at Yoders School House and Newton, Granite Falls and Rutherford

College in Burke County. After the Jurisdiction of Asheville was formed, Mr. Weston became a member of the Council of Advice of the Jurisdiction, which acts as a Standing Committee of a diocese. He also became Dean of the Convocation of Morganton, an honor he held for several years.

ST. JOHN'S CHURCH—HIGH SHOALS

THE Beginning of the Church's work at High Shoals was due to the interest and zeal of that indefatigable missionary, Dr. William C. Wetmore, rector of St. Luke's Church, Lincolnton. And to his honor and to that of those who assisted in the work, it has had a continuous existence. It may not be known to many today, except possibly to some of the present congregation there, that the work began in a ministry to the Colored people of the neighborhood. This was in 1867. One can think of their need of such ministry at that time, so soon after the close of the Civil War. I quote from Dr. Wetmore's report in the diocesan journal:—"Held a number of services at High Shoals for a congregation composed chiefly of blacks. School here for colored people, conducted by some ladies, prospect of a chapel being erected." And in the following year's journal:—"Chapel erected with aid obtained from The Freedman's Bureau." The value of the Church building was given as \$300.00. Ministering each year at St. John's, Dr. Wetmore reports in 1874:—"This is a thriving Mission," and the following in 1875:—"Communicants, white 19, colored 22. Sunday School, white 35, colored 25," the report speaking for itself. As to the ladies he refers to as helping in the work, the following from same 1875 report will offer an explanation:—"The Mission has met with a serious loss in the removal of the family of Admiral Wilkes. Indeed it was feared the mission could not survive the loss, but I am thankful to be able to report that a good work, altho far less than before, is going on here still. This is due in large measure to the zeal and judicious management of two young men who have charge of the Sunday Schools, and who were trained for the work by the Admiral's family." This family became well-known in Charlotte, N. C. as benefactors in the Church's work there, especially in the management of St. Peter's Home and Hospital, and of the Good Samaritan Hospital for Negroes. Admiral Wilkes was a retired officer of the U. S. Navy. After the Civil War he operated the Iron Works at High Shoals, old established mills dating back to the war of 1812. By 1900, cotton mills were operating at High Shoals.

Bishop Atkinson was bishop of North Carolina in the years that the work at St. John's developed. We read of his confirming a class of twelve persons in 1871, of nine in 1873. In reading the reports of the Mission in the Journals of the Eighties, I notice the similarity of them, regular visitations from Dr. Wetmore, of Lincolnton, on certain Sundays, administering the Holy Communion once a month, and Sunday School continuing with an average of 25 or so pupils each year. It was a period of the Mission's life when the continued, faithful care of it by Dr. Wetmore was vital, so far as one can tell, to its existence. The Mission was in Gaston County, adjoining Lincoln County, that of Dr. Wetmore. A rectory was built in 1883, value \$100.00. And during these years the Mission had changed from one Organized to the Unorganized class. In his report in the Diocesan Journal of 1896, Dr. Wetmore states that "the Mission has taken on more life than usual." It was the year of the forming of the Jurisdiction of Asheville, and Bishop Cheshire was our bishop, which may have had some influence on the Mission. It was only a few years that a move was made for a new Church, which was accomplished by 1904, it's consecration taking place on June 17th, Bishop Horner the consecrator. It was after the close of the diocesan convention which had met at Lincolnton that the consecration took place. Rev. David T. Johnson was Minister-in-charge of the Mission, who, with Rev. John Seagle had been assisting Dr. Wetmore for a few years. This faithful pastor and missionary entered into his rest earlier in the year, March 24, not living to see the results of his labor at the Mission in the consecration of the Church. The following is from the bishop's address to the convention:—"At High Shoals, near Lincolnton, during the past year a new Church has been built, principally through the interest and influence of the Misses Wilkes, of Washington City, who have been, since the beginning of the Mission under the patronage of their father, Admiral Wilkes and his family, many years ago, specially interested in the people of that neighborhood. You will be invited to the consecration of the Church at High Shoals on Friday." The value of the Church, which is of brick, is given at \$2200.00, seating 200. A School House had also been built.

The charge of St. John's was given to the rector of St. Mark's, Gastonia in 1907, Rev. William H. Hardin, who continued in charge for five years. The work prospered, a day-school as well as Sunday School continuing. At close of his ministry there, communicants numbered 44. He became well known and an influential factor in the North Carolina diocese, to which he belonged after leaving Gastonia. He visited St. John's for Services only once a month. He had been ordained priest by Bishop Horner in 1907. Rev. Minor J. Peters, from Gastonia, followed Mr. Hardin at St. John's. A name to be treasured at St. John's is that of Sol Hovis. I shall let Mr. Peters tell of him:—"Mr. Sol Hovis was baptized and confirmed here during

the early days of the mission. For more than thirty years he has been a church worker of unusual devotion and service. Nearly all this time he has been superintendent of the Sunday School, and is still found at his post every Sunday regardless of weather. Sol's home is more than three miles from High Shoals, and one of the physical evidences of his love for the Church and his rare devotion to duty is a little footpath through the woods from his cottage door to the Sunday School room." Miss S. A. Armstrong was for several years the principal of the Mission school, doing "a consecrated, self-sacrificing work," as I have read. She had an able assistant in Miss Sevilla Benney. There was a vested children's and young women's choir at St. John's.

In 1915 the care of the Mission returned to the Lincolnton field, Rev. Cyril E. Bentley beginning his ministry there then, and we read of Deaconess Eva, his mission worker.

ST. JOHN'S CHURCH—HOT SPRINGS

WHILE it was not until after 1870, on one of his visits to Hot Springs, that Bishop Atkinson writes in a diocesan report that there are prospects of a Church being built there, we find that forty years previously, in 1829, "Bishop Ravenscroft, while in the West this summer officiated at Morganton, Asheville and Warm Springs on the French Broad River." And we find that Bishop Ives jourined thru there in 1832, on his way to Tennessee. Both of these our bishops helped in organizing the diocese of Tennessee about that time. Warm Springs was beginning then to be known, on account of the recuperative, health-giving qualities of the Springs. A hotel was built there in 1832 by James Patton, grandfather of the well known Churchman and civic leader, Thomas W. Patton, of Asheville. He managed the hotel for thirty years, when Col. J. H. Rumbough bought the property and continued the hotel management. The town has developed chiefly as a tourist center, because of the advantages of the Springs' healing qualities. Col. Rumbough was a member of the Methodist Church. On the visits of the Bishops thru the years, holding services at the hotel, the ground was prepared for the Church's organization. It was the day of stage coaches, which ran from Greeneville, Tenn., to Greenville, South Carolina, the Buncombe Turnpike, built to Hot Springs in 1828 promoting, no doubt, the future success of the hotel's business.

Bishop Atkinson reports in 1879 that "On the 31st of August I read prayers and preached morning and evening at the Warm Springs,

Madison County. At this justly celebrated watering place, there are three or four families resident, who are attached to the Church, and a large proportion of the visitors belonging to our Communion. It is, therefore, very desirable that a House of God should be erected there, and I am assured that one will be soon begun." In July, 1884, Bishop Lyman, having become Bishop of North Carolina, writes—"in the parlour of the Hotel at Warm Springs I conducted the Service, preached, and administered the Holy Communion." During the summer of 1885, Rev. Geo. H. Bell began to officiate at Hot Springs, having been transferred by the bishop from the Ashe and Watauga counties field, which he had served for several years, first as a deacon. He was ordained to the priesthood at Trinity Church, Asheville, July, 1883. After his transfer he assisted Dr. Buel in the Ravenscroft Associate Mission, its headquarters at Asheville. Hot Springs was under the care of the Associate Mission. I read in the diocesan journal that:—"I had to discontinue the services during the winter, there being no place that I could procure for that purpose. I am now using an upper room kindly furnished me by a Baptist."

In the diocesan journal of 1888 I read:—"After long and persistent efforts I have recently obtained possession of the Chapel at this place. The Chapel was deeded along with the other property to the Southern Improvement Company. They have now given it to the Church. Col. Rumbough, of whom we have written, was instrumental in building the Chapel. Twelve communicants are reported at this time. The value of the Chapel is given as \$1500.00, a frame building. Col. Rumbough's wife was a member of the Episcopal Church, and she and her daughters, Mrs. Mary Hill and Mrs. William C. Baker were devoted members of St. John's. Each of the daughters had her own home, Mrs. Hill's being next door to the Church, and they would entertain the visiting clergy. Mr. Bell reports in the 1889 diocesan journal: "The people of the congregation have worked very hard the past year to finish the Church; now we have a nice, comfortable church. Mrs. B. W. Hill has been untiring in her efforts to accomplish this desired end of the many difficulties under which we have labored."

Rev. William S. Barrows, who was in charge of the Ravenscroft Associate Missions, and an Instructor in the Ravenscroft School for the Ministry at Asheville, became priest in charge of St. John's, following Mr. Bell, and continued so for three or four years. He had been ordained priest in 1889. He reports:—"This congregation is largely composed of visitors, mostly guests of the Mountain Park Hotel, who came to Hot Springs for recreation or to be benefitted by the enervating climate and the baths." Some gifts from these helped to beautify the Church. A carved oak altar in memory of Mrs. Mary Hathaway Kidder, who died at Hot Springs, was given by Mr. Edward H. Kidder, of Brooklyn, N. Y.; a chancel window was

erected by Mrs. C. I. Rumbough in memory of her son, Henry T. Rumbough; and of much interest, a "Glastonbury Chair to match the one already in the chancel," was given by a lady from New York City, which has been made in Dean Deal's colored industrial school at Franklin and reflects great credit on the Rev. J. T. Kennedy and his pupils." Rev. Alfred H. Stubbs of the Ravenscroft Associate Mission, had followed Mr. Barrows, in charge of St. John's, being assisted by Rev. William F. Rice, also of the Associate Mission, and for twenty years and more Mr. Stubbs continued to minister at St. John's. As we have told in a previous sketch, he lived at the Bishop's residence in Asheville. Bishop Horner made regular visitations to St. John's. There was little change in number of communicants thru the years, registering from ten to fifteen. In the earlier days there was quite a Sunday School, fifty-two scholars reported and seven teachers. St. John's was an Organized Mission. A family of much devotion to the Church was that of the Lances, the Misses Georgie and Fanny Lance managing a well-known guest house at Hot Springs. They were of the Lance family of Fletcher, North Carolina, members of Calvary Church there.

An interesting matter was the establishing of the Dorland-Bell School for girls at Hot Springs in 1887, Dr. and Mrs. Luke Dorland its founders. It was under the authority of the Mission Society of the Presbyterian Church in the U. S. A. As many as one hundred and twenty-five students are reported in its early days. The school continued for many years, even in Dean Farnum's time, 1925 to 1946, who was Dean of the Asheville Convocation. He tells me that the girls from the school formed a choir at St. John's, singing the chants as also the hymns at Evensong on Sundays. They were accustomed to attend the services at St. John's. A sad event was the burning of the Mountain Park Hotel in 1920.

FOUNDING OF THE DIOCESAN SCHOOLS

THE SCHOOLS referred to are Christ School, Arden; Patterson School, Legerwood; Valle Crucis School, Watauga County; and the Appalachian School, Penland. On account of problems arising during World War II, the Valle Crucis School, which was for girls, was discontinued. We use the word "diocesan," as distinct from "parochial," there being many day-schools in Parishes and Missions when these four schools were founded. They were, and continue to be boarding schools, Christ School and Patterson School for boys and Appalachian School for boys and girls below high school age. At first

Christ School admitted girls as boarders and there were both boys and girls as day pupils, of which there were many. It may be there were occasional day pupils at the other schools. The locations of the schools were most happily chosen, a large amount of acreage belonging to them, including both forest and farm lands. What fine conceptions the founders had in securing land, not only as a means of school support, but also for the protection of school property! And what lovely scenic settings of wood-land, valleys and hill and mountain background, as those who have visited the schools must have realized! The ideal of each school was the education of children of the mountain country under the management and influence of the Church. Three of the schools were founded in the first decade of our century, the other, that at Penland, soon after.

Christ School was the earliest founded in 1900, by Rev. Thomas C. Wetmore, with the able assistance of his wife. He had for a short time been rector of St. James Church, Hendersonville, while living at his home, near the future school site. Having felt called to school interests, he resigned from the parish. He was the son of Dr. William R. Wetmore, a long time-rector of St. Luke's Church, Lincolnton. He was a young priest, having been ordained in 1898. I'll quote from his report to the diocesan Convention of 1902:—"Christ School is primarily an Industrial School. This name has been given to it, because as "Christ is all and in all," Christian teaching is the basis of all the training given in our school. We are trying to teach practical Christianity, and Christ School is for all young men, and young women who are desirous of helping themselves. One half-hour each day is given to the study of the Bible. The different branches taught are carpentering, printing, telegraphing, book-keeping and typewriting, sewing, cooking and house-keeping, and the regular academic course. The school is opened every morning with a choral service, which is a shortened form of morning prayer." There was a tuition charge, tho this could be paid for "in work." There were two teachers besides the principal. There were three buildings at first, the main building, including girls dormitory, the boys dormitory and the carpenter shop. There were ninety-one pupils the first year. In the report referred to it is written "The earnestness and desire to learn have been remarkable." Some pupils walked ten miles and more each day to and from school. Funds needed for school buildings and for the support of the school were given thru General Education Fund of the diocese and thru private donations.

Mr. Wetmore lived only six years after starting the school. Before his death, it had become a school for boys. After his death, Mrs. Wetmore continued as Principal of the School, and thru her efforts an endowment fund was started. Two children had been born of their marriage, Thomas and Susanna. A year before his death, Mr. Wetmore had assumed the rectorship of Calvary Church in the near-

by Fletcher neighborhood, in addition to his school interests. The School Chapel, built of stone, had been begun before his death, and it was appropriate that his body should have been buried in the crypt beneath the sanctuary. In 1908 Rev. R. R. Harris was called to the rectorship of the school, continuing as such for twenty-five years. Bishop Horner in his address to the 1907 diocesan Convention, referring to Mr. Wetmore says:—"He was affectionately loved by all the boys of the school, and had a wonderful influence over them. It was a work in which he was intensely interested and for which he was especially suited . . . The whole District feels his loss. He hath done a good work and gone to his reward."

The founders of Patterson School were Mr. and Mrs. Samuel Patterson, who gave their old colonial home to the Jurisdiction of Asheville to be used as a school for boys. Mr. Patterson was the State Commissioner of Agriculture and interested in the improvement of farming methods. The home was called Palmyra, which was a city of Eastern Syria in the old Roman days, its architectural ruins having been rediscovered in recent years. The name should suggest the idea of that which is academic and classical in education. And the school has stood for that which is best in academic courses, as also for ones in agricultural knowledge. The Patterson estate consisted of some thirteen hundred acres, partly lying in the Yadkin River Valley with its fertile farm lands and including low-lying hills of forest acreage, a wonderful gift for the purpose of the school. I quote from the report of Patterson School in the 1911 diocesan Journal: "The farm comprises 1280 acres of which 300 acres are under cultivation; also eight horses and mules, thirty pigs, fourteen head of cattle, poultry, farm instruments and repair shop . . . The enrollment during the past year was 42, of which 31 were boarding pupils, and eleven were day pupils." The staff consists of Rector, Headmaster, three academic teachers and an agricultural teacher, and a house-keeper. Rev. Malcolm S. Taylor was the head of the school, and in 1911 was joined by Rev. Alfred S. Lawrence. They were young priests, whom Bishop Horner had secured, Mr. Taylor having served during his Seminary days in the Mission field of Grace Church, Morganton. The Patterson Mansion had been remodeled for school purpose. In two years a house for Mr. and Mrs. Taylor was built, now occupied by the present headmaster. I have learned thru an article in "Patterson School News" by John Oxford, one of the first students, that Mr. Taylor's salary was \$400 a year, additional to living expenses, that Mr. Eargle was teacher in agriculture, that Miss Pinckney and Miss Fries Hall were other teachers, besides Mr. Taylor and Mr. Lawrence. While there were tuition charges, the income of the school came chiefly from friends' donations and from a diocesan loan fund. Income received "from local sources, sales, rentals and from the farm" was about \$1000.00.

Mr. and Mrs. Patterson were devoted members of the Church and it was their desire that Christian nurture should be the corner stone of the school. As John Oxford has written:—"The School opened with prayer every morning and we had evening prayers every night." Mr. Oxford has been and still is a valuable member of St. Mary's, Quaker Meadows. He and others of the first year's enrollment at the school can well be included among the school's founders. After being in charge for three years, Mr. Taylor continued his ministry in Virginia and at Christ Church, Greenville, S. C. before becoming one of the staff of the College of Preachers at Washington, D. C. Mr. Lawrence continued his ministry in the North Carolina diocese before becoming rector of the Chapel of the Cross at Chapel Hill. Rev. Hugh A. Dobbin succeeded as headmaster. He had been an associate of Rev. William R. Savage in the Valle Crucis Mission and was a native of Watauga County. He continued as headmaster for many years, is still living at his home not far from the school.

Bishop Horner has written the following in a diocese report:—"Samuel L. Patterson was honored and loved by all who knew him, and more especially by the people of the Happy Valley of the Yadkin, where he lived in the beautiful ancestral house of the Patterson family, known as Palmyra. This legacy of his is but the culmination of the long list of charities during his life, known to but few." And of Mrs. Patterson the bishop says: "She was of a beautiful and well-poised character, and the little Chapel of Rest, near their home, feels greatly the loss of the long ministrations of this good woman." Mrs. Patterson made the School her residuary legatee.

FOUNDING OF THE APPALACHIAN SCHOOL

THE beginnings of any new work, of any nature, require vision, ability and courage, and such are very evident in the founding of our Appalachian School at Penland. With Bishop Horner's interest in developing the Church's part of education among those of his flock, where he found the need of such, it was fortunate and as showing the hand of Divine guidance that he found in Rev. A. Rufus Morgan, at present a priest of our diocese, one who was willing to undertake the starting of a school for children in the hill country of Penland. Penland is a few miles from the town of Spruce Pine, in Mitchell County. It was in 1914, after graduating from the General Theological Seminary in New York, that Mr. Morgan, recently having married, came there to live, and undertake the work. The previous summer he had visited Penland and inspected the property for the school, where

for a short time a Mr. Wesley Conley had been operating a Baptist Industrial School, and wishing to discontinue it, had offered to sell the property to Bishop Horner, representing the diocese. This was soon accomplished. There were two buildings, one for class rooms, with certain living quarters, and a "crude log cabin, which had been converted out of an old barn," which was the Morgans' residence. Ridgeway Hall was built within a year, used for dormitory, class-room and chapel purposes, and soon Laurel Cottage, where the Conleys had lived, was added to the property. Morgan Hall, intended as a rectory was built later. There were 140 acres in the property, which lies along a ridge, both wooded and of farm and orchard land.

Mr. Morgan was a graduate of the University of North Carolina. He was ordained to the ministry by Bishop Horner. In 1916 we read of the number of pupils, both boys and girls, as 30 and three teachers, besides the rector or headmaster, also a housekeeper and a nurse. Receipts amounted to \$7129.40, which included contributions and scholarship funds of \$3915.95 and invested funds of \$2180.75. A large amount of this was needed, (\$4000.00) for equipment and repairs. Thru his visiting in the homes of the neighborhood the first two summers, Mr. Morgan had won the friendship of the people. His aim was to give the needed education to young children, both of academic and industrial nature, as also to be of use in any way he could to what one would usually refer to as community needs. Bishop Horner, in his address to the diocesan Convention of 1917, referring to the four boarding schools of the diocese, says:—"In these schools we are coordinating educational, social service and religious work for a people who need to be influenced and directed along all these lines." Being a native of Western North Carolina, Mr. Morgan well knew of what had been accomplished in carding, spinning and weaving in the homes, mostly of other days, and saw the opportunity, and what would be of advantage to the people, of encouraging and reviving home industries. Out of his conception we may say, in later years to be heartily adopted by his sister, Lucy, there developed the successful craft work of the school, which now is independent of the school organization, is known far and wide, as The Penland Weavers and Potters.

We are indebted to Mrs. Bonnie Willis Ford in her booklet "The Story of the Penland Weavers," for interesting information of the beginnings of the Appalachian School, I quote:—"Slowly, gradually Mr. Morgan began realizing his plans, erecting buildings, making roads, establishing water systems, planting crops, administering to the physical needs of the people, molding character, giving of his best to the community." Church services were held, people coming from all over the neighborhood, "who cared enough for the kind of religion Rufus Morgan practiced to sit in his little chapel Sunday after Sunday."

Mr. Morgan soon attracted co-workers. Mr. David R. Covell, from New York State, became "a valuable assistant in the spiritual

and social life of the community." And Miss Susan B. Karcher, from Pennsylvania, who had been at the Valle Crucis School for a few years, came as house mother. Neighborhood meetings were held each month in Ridgeway Hall, "which consisted of music, and entertainment features and an educational number in the shape of a lecture, usually illustrated by colored pictures thrown on a screen."

Mr. Morgan resigned from the school in 1918, entering upon work in the diocese of Upper South Carolina. Miss Amy B. Burt became principal, tho giving only summer time at first, teaching at the Central Michigan Teachers College the rest of the year. In 1920 Miss Lucy Morgan became an assistant to Miss Burt, the school soon following the pattern it had, had in its beginning. This will mean a further story.

VALLE CRUCIS MISSION AND SCHOOL

AFTER A few years, when Church life was dormant, as it seems, at Valle Crucis, it was due to Bishop Cheshire's interests in this missionary outpost, that it began to revive. We were still a part of the North Carolina diocese, when the bishop secured the Rev. Milnor Jones, deacon, to live at Valle Crucis, and act as missionary in Watauga, Mitchell and Ashe counties. We have learned, thru a previous Sketch, of Mr. Jones' ministry in Henderson and Polk counties. There must have been some heart-searchings and courage of spirit, as he and the bishop looked over the field of the once-prosperous Valle Crucis Mission. There was nothing left of property or buildings of any value of the former Mission work under Bishops Ives and Atkinson. Bishop Cheshire states that he bought fifteen acres of the previous Church property, and put up a house for the missionary. It is significant of the Saviour's words that "a little child shall lead them," when we find that it was money raised by the Junior Auxiliaries of the diocese that enabled Bishop Cheshire to start reviving the Valle Crucis work, and this was thru Miss Mary Horner, sister of Bishop Horner, who had formed these Junior Auxiliaries. Mr. Jones stayed on for four years. In his report to the diocese in 1896 Bishop Cheshire states:—"So far I have been able to secure no minister to assist Mr. Jones in the work, but I have kept up one or more schools at Valle Crucis and at other points. Very much has been done in winning back the confidence and affection of the people along the Watauga River; and a good school has been maintained at Valle Crucis for most of the time since the Mission was revived." In the 1898 report to the diocesan convention, 48 scholars and two teachers are given for the parish school. Rev. Samuel F. Adams soon came to assist Mr. Jones, and then Mr.

John C. Seagle became in charge of the work, as a lay-reader, not becoming a deacon until 1903.

Bishop Cheshire in 1898:—"The Valle Crucis Mission apparently dormant for want of a resident missionary is really in a hopeful condition . . . I have in temporary charge at V. C. a most zealous and efficient reader and catechist, Mr. John C. Seagle, and I am utilizing the Mission House as a home for two earnest Christian women, who will take a small number of boarders from the country around for the Mission School, which one of them teaches with the help of Mr. Seagle.

In his first year as bishop, Bishop Horner made two visits to Valle Crucis, that was in 1899. March 3rd to 11th, "he found Mr. Seagle very ill. Remained at the Mission several days and visited many of the people in their homes." Mr. Seagle was of the well-known Seagle family of Henderson County, and later studied for the ministry at The Ravenscroft Training School in Asheville, and exercised his ministry elsewhere in the diocese. He was a native of Rutherfordton, N. C. He was later to marry Ellen Deny Tongue.

And now the school progressed under Bishop Horner's interests. Rev. Marshall G. Ledford, ordained deacon in 1900, was given charge. We soon read of a new school building, to replace the old Mission House, which was dedicated in 1904. The funds for this were partly supplied by the United Thank Offering of the Women's Auxiliary of the National Church, the bishop also having raised some of them. This was a good sized frame building, of three stories, having an assembly hall, three class rooms, dining and kitchen rooms, and a dormitory. In the 1903 diocesan Journal the bishop reports:—"The Industrial School at Valle Crucis is making rapid progress. A financial statement of the improvements there is not reported to this convention, because the property has not been legally transferred to the Church, but this transfer will take place as soon as the last payment is made on the property that was purchased." I read that Bishop Cheshire had bought back five-hundred acres of the land that originally belonged to the School, when under Bishop Ives.

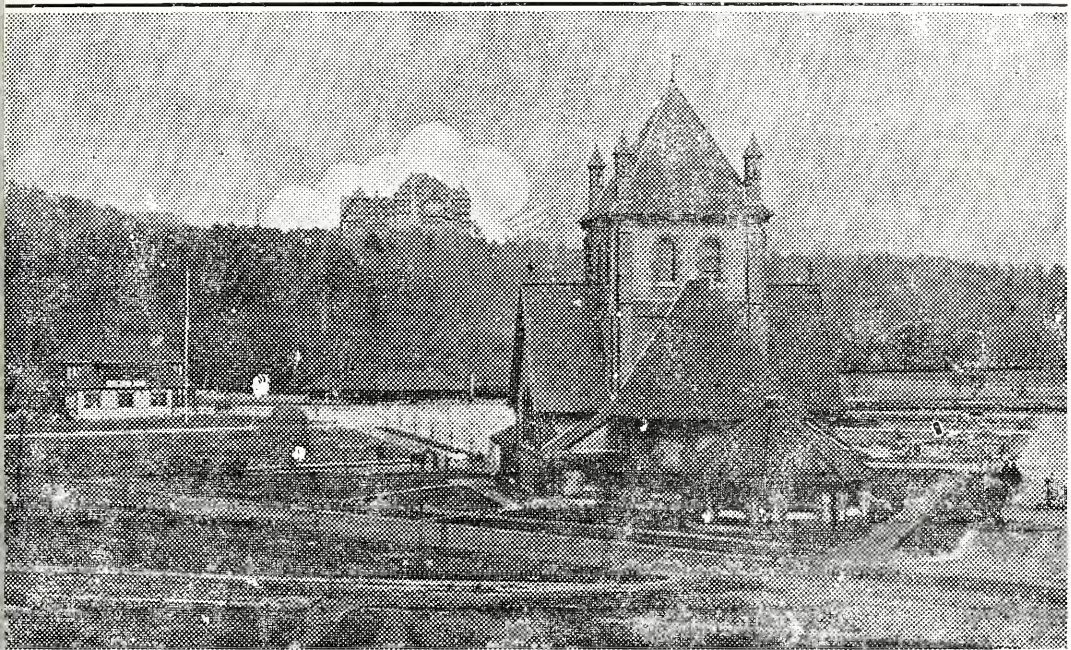
By 1903 things began to have a more organized prospect at Valle Crucis, with the appointment there by Bishop Horner of Rev. William R. Savage, priest, and Rev. William H. Hardin, deacon. Mr. Savage had been priest for eighteen years. Mr. Hardin had been made a deacon at Grace Church, Waynesville, March 8th. Also the name of Hugh A. Dobbin appears as Secretary-Treasurer, of the Mission. He had come in 1900, at Bishop Horner's request, to take charge of the day-school. He was from Watauga County, his father having a farm there, and he was married, his wife Emma Alice Miller, and had taught in the public school. He had received both private and public schooling. He acted as lay-reader at Valle Crucis, until Mr. Savage's arrival, and after his ordination to the ministry, and on Mr. Hardin's leaving

the field, in 1909, he had the charge of the pastoral work of the mission. He tells me of "the School and Church growing in favor and accomplishments" during Mr. Hardin's time," and of the number of boys receiving education during his time, some boarders at the Mission House, and the many that he presented to the bishop for confirmation.

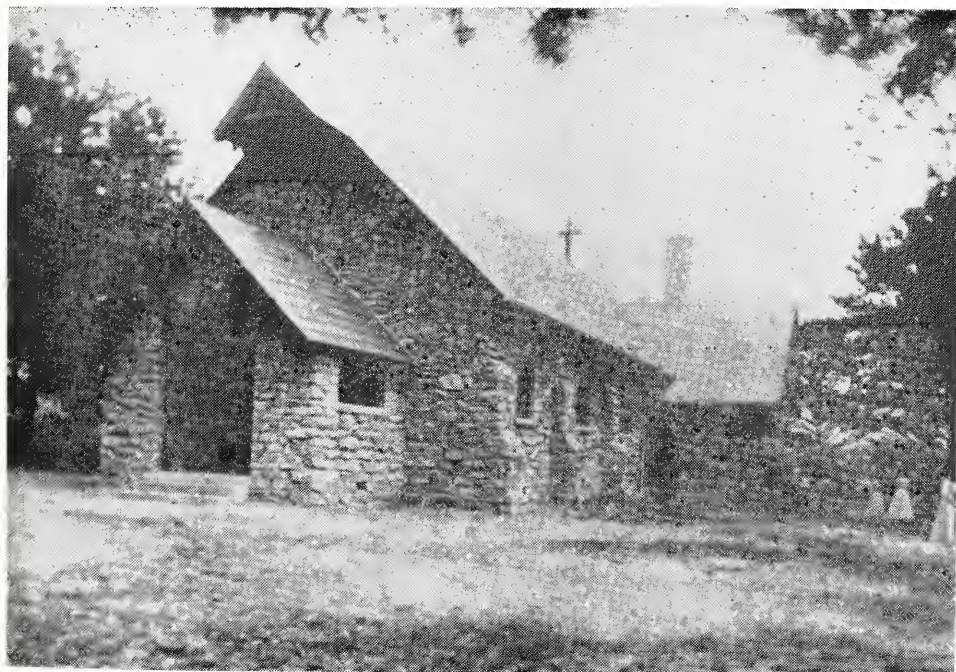
After his ordination as deacon and priest, Mr. Dobbin continued at the Mission until becoming Headmaster of Patterson School in 1913. Mr. Savage had been appointed in charge of the Church of The Holy Spirit, Blowing Rock, lived there while giving time to Valle Crucis. Thus was one of Bishop Horner's favorite ideas, an Associate Mission work, accomplished at Valle Crucis. Mr. John N. Atkins, who taught in the Mission School, later to follow Mr. Dobbin, as treasurer of the Mission, was also later ordained to the priesthood Dec. 22, 1907, and assisted at Valle Crucis. As I read of his ordination, which was at St. Mark's, Gastonia, along with Alfred S. Lawrence, William H. Hardin and Eugene deForrest Heald, I think of the success the bishop had in bringing young and capable men to take positions in the diocese, and, as one of its fruits, resulted in the permanent establishing of the Valle Crucis and Patterson Schools. Mr. Savage and his assistant deacons formed the Valle Crucis Associate Mission, ministering in other places in Watauga and Ashe Counties as well as at Valle Crucis. These were still the old days, as we may call them, before good roads and autos changed the face of the country-side. Travel by horses and by walking were the means of getting to places.

Mr. Savage was at Blowing Rock for many years. He was a bachelor. He had come from a ministry in West Virginia. Mr. Hardin was married, having young children. I knew Mr. Savage in his love for souls, as also in his love for plant life. The bishop reports in 1903:—"We have now a missionary in charge of the Missions in Watauga and Ashe Counties, and he is doing excellent work there. It is too much for one man to have charge of, however. He needs one or two assistants. At Blowing Rock we are building a Mission House and library in the village, and improving the Church and grounds. Mr. Savage seems to have solved the difficulty aroused over the location of the Church at Blowing Rock by grading and beautifying the approach to the Church, so that, instead of being a difficult, and for some, impossible approach, it is an inviting and easy one."

Number of communicants increased at Valle Crucis, from 33 in 1904, to 73 in 1908, to 103 in 1911. There were 82 in Sunday School in 1904, 55 in Industrial School, same number in Sunday School in 1911, 99 in Industrial School. A Chapel had been built, as also a School building. Mr. Hardin, having been made priest in 1907 was transferred to the charge of Gaston County Missions, in a few years to be transferred to the North Carolina diocese. I have learned of Miss Lucy Capehart, Miss Ellen Tongue and Miss Lou Taylor as early teachers at the Mission School.



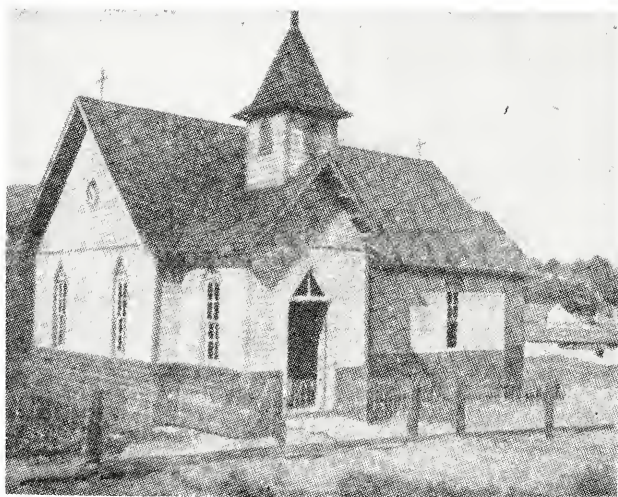
All Souls, Biltmore



St. Paul's Church, Edneyville



St. Agnes Church, Franklin



St. Mary's Church, Beaver Creek

And now it was time, about 1910, for fulfillment of Bishop Horner's plans for a better establishment of a School for the mountain children. As a trained educator, having been associated with his brother at the Horner School for Boys in the North Carolina diocese, before becoming bishop, he was capable of building on the educational foundation that he found at Valle Crucis. And the building included the physical as well as the intellectual and spiritual side of the existing plant. I shall quote from articles that have been written in this regard. This from a report to the diocesan convention of 1911 by Mr. Atkins, chairman of a committee on Industrial Schools:—"The equipment consists of two main buildings, the one Auxiliary Hall, containing class rooms, large dining room and kitchen, the other, Auchmuty Hall, being the dormitory; there is also a farm and timber tract of five hundred acres, sixty-five acres of which is set in apple orchards, which, it is proposed will provide an income for the maintenance of the school; also a wagon factory, provided with machinery, with a saw-mill and blacksmith shop. The special features of the school embrace the usual instruction in Primary, Grammar and High School grades, with industrial training in kitchen, laundry and house-work, together with the native weaving. The enrollment during the past year was 99, of which forty-five were boarding pupils, and fifty-four day pupils. The staff consists of Chaplain, Principal, five academic and two industrial teachers." Value of the school property was given as \$45,000, with an indebtedness of \$14,000. Receipts for school maintenance were \$5104.71, derived from board and tuition from pupils, from contributions from outside sources (\$3510.00), United Offering Funds, and income from local sources, farm, shop and invested funds (\$806.00). The school was primarily one for girls, altho at first boys attended as day-scholars. Miss Mary Horner, sister of the bishop, was the Principal of the school. The bishop would make trips to Churches outside of the Jurisdiction of Asheville, to speak about the school, and ask for donations towards its support. Rev. Floyd W. Thompkins and Rev. Lee Frontis Anthony, young priests, acted, for short periods, as Chaplain. The latter was from Lincolnton, where, after his ordination as deacon, he served a year as assistant at St. Luke's Church before coming to Valle Crucis. He was ordained priest in Trinity Church, Asheville, in May 1918, and after a few months at Valle Crucis, died there of pneumonia Sunday Jan. 5th, 1919. Those were days of the flu epidemic, after the first World War, which was prevalent in Western North Carolina. In his address to the 1919 Convention of the Missionary District Bishop Horner states:—"We lost as one cost of this epidemic, from among our clergy, one of the most beloved characters it has been my privilege to be associated with, the Rev. Lee Frontis Anthony . . . during that short ministry he had endeared himself to all the people in the Valle Crucis Mission and School, and he was laying the foundation for a great work." On account

of a snow storm Frontis' mother and sisters were unable to get to Valle Crucis before his death, reaching a place a few miles distant. They took the body to Lincolnton for burial. Some words of his, in a leaflet of 1918, published by the School, are of interest:—"We, people of the hills, have lived such exclusive and separate lives for so long that we find much difficulty in learning to work together. It is hard, very hard, to understand the Church and to appreciate her life and teaching unless first of all we have learned in our home and community life the lesson of co-operation . . . It is our business to teach it in our rural districts, where the people have not had the opportunity of knowing or realizing its value. That has been done here (i.e. at V.C.) for some years past, and, as a result, it is making for a very helpful influence thruout this whole community."

In the same leaflet from which I have quoted the above are some words of Rev. E. N. Joyner, on making a visit to the School. After referring to the physical plant, to the good results from farm, orchard and dairy, he says:—"Now all this one sees in visiting Valle Crucis, and the observer is impelled to confess that the bishop's aims and painstaking efforts are practical, and about to be realized; but this other great and permanent thing is, perhaps, not seen, but felt; the spiritual force applied, and infused through the ministrations in the sweet little Chapel, by the Principal, herself Christian, and intensely jealous for the souls of her girls, through the pastoral services of the priest in charge, the Rev. L. F. Anthony, and through the picked faculty, some of them proficient "old girls" of V. C." Rev. Floyd Tomkins served as Chaplain 1914-1917. He had been ordained by Bishop Rheinlander, of Philadelphia, was an alumnus of the General Theological Seminary, and had recently married, his wife, Josephine B. Richey, of New York. He in time was to become well-known in the National Church as the American Secretary of the Continuation Committee of the World Conference on Faith and Order.

On June 1st, 1919, a fire destroyed Auxiliary Hall. The fire occurred in the early hours. One young woman, Miss Miller, a domestic-science teacher, and Clyde Philmon, of the 7th grade, who were the only ones sleeping in the building, lost their lives. Their room was on the third floor, where the fire started. There was a fire escape at the end of the building with an easy exit. Miss Horner stated "that the very prompt response of the mountain folk, and their heroic effort with the liberal supply of water, turned on the roof of Auchmuty Hall, saved that building or both might have been lost." The bodies of Miss Miller and Clyde Philmon were taken to Lenoir for burial, Bishop Horner officiating at the burial service.

There was also from 1910, and for a few years, a day and boarding school, conducted for younger children, up to the age of 12 years, at Foscoe, a few miles from Valle Crucis, at the home of Rev. J. N. Atkins. A school house adjoined it. Miss C. H. McCullogh acted as

Secretary. I quote from a report to the diocesan convention of 1913 by Mr. Atkins:—"The Prout School, located at Foscoe, and attached to the Easter Chapel Mission, has been conducted as a day-school for three years . . . We have six boarding pupils, between the ages of six and eleven, and several day pupils . . . It is intended to teach the children in their daily work to do the best with what they have at the time, and under the conditions with which they will meet in their own homes . . . These practical and industrial features, together with the daily academic, ethical and spiritual teaching constitute the activities of the House of Childhood."

FORMING OF THE MISSIONARY DISTRICT OF ASHEVILLE

THE PRESENT section of North Carolina included in the Western North Carolina diocese formed the Missionary District of Asheville. It was a section of the diocese of North Carolina. Some years previously to the forming of the Missionary District, the diocese of East Carolina had been formed by taking a section of the mother diocese of North Carolina. The growth of the state's industrial life and the resultant increase of population and the wide extent of the state's area made it seem wise to our Church leaders of the last decade of the nineteenth century to form this Missionary Jurisdiction of Asheville. Resolutions to consider this were introduced into the 1894 Convention of the North Carolina diocese and a committee appointed to report to the next convention. At this convention the committee reported favorably on the plan, and introduced the following resolutions: Resolved that it is advisable to request the General Convention to set apart the western part of the Diocese of North Carolina as a Missionary Jurisdiction; resolved that the line of division for the proposed Jurisdiction be the eastern boundaries of the counties of Alleghany, Wilkes, Alexander, Catawba, Lincoln and Gaston. It was necessary for the General Convention of the Church, which was to meet in Minneapolis in Oct. of 1895, to act in the matter of forming this Missionary District of the Church.

The General Convention elects Missionary Bishops, but the election for our Missionary District needed to wait until the District was organized. Therefore Bishop Cheshire, Assistant Bishop of N. C., was asked by the Church's Presiding Bishop to be the Bishop of the District until one was chosen for it. He had been elected Assistant Bishop in 1893, Bishop Lyman having become feeble and of the age of 78. Bishop Lyman died Dec. 13, 1893. There had been much contest of candidates in the election of the Assistant Bishop, Bishop

Cheshire having been chosen on the 39th ballot. It is well to give the words of Bishop Cheshire in his convention address at the N. C. Convention of 1895: "It does seem to me that if our good authorities can be persuaded to undertake the burden of this work and to support a bishop and missionaries in the mountain region of our State, it will not only be a relief to this diocese, and allow us to give ourselves more effectively to the development of the work in our smaller territory, but it will give a wonderful impetus to the growth and development of the Church in the region set off." Bishop Cheshire said that he had been able to give not more than nine weeks of his time to the visitations in this region of the diocese which embraced nearly thirty counties. He said that "much therefore, as we should all regret the separation from our friends and brethren, we must see that the interests of God's Kingdom demand this, if the Church is prepared to undertake the work."

The Primary Convention of the Missionary District of Asheville was held in Trinity Church, Asheville, Nov. 12, 1895, of which the Rev. McNeely Dubose was rector, it being the second Church building of the parish. Dr. Buxton, who had been rector of the parish for about 40 years since its beginning, had resigned but a few years previous, and was now rector at Lenoir. There were eight parishes, as the District was formed, and 46 Missions, of which 11 were organized. Those who carried and were to carry the burden of organizing the District are ones whom older members of the diocese still living will remember or whose names are familiar to them. Dr. Wetmore of Lincolnton became the presiding officer of the Convention, Rev. H. H. Phelps of Calvary Church, Fletcher its secretary. The Standing Committee, appointed by the Bishop, consisted of Dr. Weston of the Ascension, Hickory, Rev. Alfred Stubbs, of the Ravenscroft Associate Mission, Mr. Thomas A. Jones of Trinity, Asheville, and Mr. John H. Pearson of Grace Church, Morganton. The trustees of the District elected were the Bishop, Thomas W. Patton of Trinity, Asheville, and Hayward Parker of Trinity, Asheville. There were to be three Conventions in the District, those of Lincolnton, Morganton and Waynesville, of which Dr. Wetmore, Dr. Buxton and Mr. Stubbs were chosen Deans, respectively. It was a two-day convention. Services of Holy Communion, Morning and Evening Prayer were held. Bishop Cheshire gave his address. Chief matters of legislation had to do with the Bishop's salary, the plans for an endowment to help meet a future bishop's salary, legal transfer of property from N. C. diocese to the Missionary Jurisdiction, and meeting the stipends of the District's Missionaries. The Social Service side of the Church's duties were even to the fore in that first convention with a motion to encourage interest in the conditions of the city jails and County Poor Homes. The Constitution and Canons of the N. C. diocese were adopted as local circumstances permit, it being required by the National Church that those of some

diocese should be adopted temporarily by a new Missionary District.

The following resolutions of Mr. Thomas Patton speaks for the good spirit in which the new District started on its course as separated from, yet proceeding from, that of its diocesan mother: "Resolved that the Initial Act of the first meeting of this Convocation (so stated) be to assure these brethren (of the N. C. diocese) that we desire that this separation shall cause no interruption in the affectionate interest which each will ever take in hearing of the welfare, the personal prosperity and above all, of the success in extending the borders of our dear Mother Church, which shall be accorded the other." And in referring to the best interests of the State he offers the following: "Resolved that we will labor and now call on every member of this Jurisdiction to strive during life to preserve intact his high calling of honest conservatism . . . and urge upon her people to observe her laws . . . and promote the day when love shall be the only law required for the government of North Carolinians."

BISHOP CHESHIRE'S THREE YEARS

AS TOLD in a former sketch, by action of the National Convention of the Church, the Missionary District of Asheville was formed out of the North Carolina diocese in 1895, and until fully organized, the Presiding Bishop of the Church, who was Bishop John Williams, asked Bishop Joseph B. Cheshire, of the North Carolina diocese to act as its bishop. It was at the National Church Convention in 1898, meeting in Washington in October when Bishop Horner became our bishop. So for three years Bishop Cheshire continued to care for that part of his flock scattered thru the western part of the state. The following quotation from the Bishop's address to the Second Convention of the District meeting in Grace Church, Morganton, September 23-24, 1896, shows his heart for the separated flock as also speaks for that godly judgment which he so markedly exercised in fulfilling his ministry as priest and bishop:—

"In entering upon a very brief consideration of the condition of our work and its opportunities and necessities, I wish to say in the first place that as much as I regret the necessity of giving up this part of my diocese, I am more than ever convinced that our action in the erection of this Missionary Jurisdiction was an act of wise and prudent statesmanship. The work demands greater Episcopal attention because it promises to repay the labor expended upon it. For the past three months my time and thoughts have been given almost exclusively to this work. I have visited almost every part of it. I see much promise

in the work done, and many opportunities which we are not able to take advantage of. A missionary who has three or four counties under his charge, and five, six, ten, or a dozen points, where he is expected to keep up services, needs the visitation of the bishop, and values it and is helped by it, as the rector of one parish cannot realize . . . At this very moment, there are a number of places where I should go and spend a week if it were possible for me to do what the work needs. In my judgment there is no possibility of the work being done as it needs to be done except by the consecration of a bishop of Asheville. God grant that the Church may be able to enter in and redeem this beautiful region from the darkness and error which do now possess so large a portion of it, and win it and keep it for the Church of Christ and His pure Gospel!" Yet for two more years Bishop Cheshire needed to continue his labors in this region.

Bishop Cheshire had been elected Assistant Bishop of North Carolina in 1893, Bishop Lyman, on account of ill health, requiring an assistant. The bishop passed to his rest before the end of the year, Bishop Cheshire thus becoming the bishop of the diocese. His father, after whom he was named, was rector of Calvary Church, Tarboro, North Carolina, his pastorate there lasting for fifty years. He was of an old North Carolina family, and the bishop's mother, whose maiden name was Elizabeth Toole Parker, was also of a North Carolina family. The bishop was born March 27, 1850. He had five brothers and sisters. He attended Tarboro Academy and was a graduate of Trinity College, Hartford, Conn.

Am glad that I knew the bishop after coming to North Carolina. After studying for the law and practicing a few years he decided to enter the ministry, and preparing himself for ordination requirements he was ordained deacon in 1878, and was made priest in 1880, spending his diaconate as chaplain at the State University, Chapel Hill, and in charge of nearby missions. He had married, his wife, a cousin, being Armie Huske Webb. He soon became rector of St. Peter's Church, Charlotte, from which position he was called to be bishop. The bishop was a man of varied talents, his ministry essentially that of a pastoral and evangelistic nature, tho we must also include his interests in the Church's educational work. He at once after becoming bishop started to revive the mission work at Valle Crucis, and secured the Rev. Milnor Jones, who had served at Tryon and then gone to Oregon, to return and take charge of this mission, and do the work of an evangelist there and in Mitchell, Watauga and Ashe counties. He had known Mr. Jones' abilities, who had continued as deacon in his ministry. While a popular and most kind-hearted man and self-sacrificing in his labors, Mr. Jones was a protagonist for his Church and its teachings. And so the story is told of the efforts of the bishop and his deacon to hold a service of a Sunday morning in an Academy building at Beaver Creek, where "more than a hundred

men were gathered and forbade their entering . . . and the bishop was forcibly prevented from entering." The men objected to Mr. Jones preaching. The Church had leased the building and was conducting a mission day-school in it. The Service was held in the yard of Mrs. William Hamilton's home, a large congregation present and nineteen persons confirmed. The bishop travelled all through the mountain country not only where Mission Churches had been established but also to homes, where his accompanying missionary would have prepared people for baptism and confirmation.

During the three years as Bishop of the Jurisdiction the following Churches were consecrated:—All-Souls, Biltmore; Grace Church, Morganton; The Incarnation, Highlands; St. Matthias, Asheville; St. John The Baptist, Upward; and St. Luke's, Chunn's Cove; and churches were built at Murphy and Bakersville. The communicant strength of the diocese increased by 500, the number in 1898 being 1808, and confirmations numbered 424 in the three years. The standing committee remained the same, Rev. Jarvis Buxton, Rev. Alfred H. Stubbs, Mr. John H. Pearson and Mr. Thomas A. Jones. The Trustees of the District were the Bishop, Mr. Thomas W. Patton and Mr. Haywood Parker. Mr. Patton was diocesan Treasurer. It is interesting to note that at the Convention of 1896 a Lay-reader Association was formed, and constitution adopted, the purpose being "the maintenance of Parish and Mission services, Sunday School and Bible Classes, under the direction of the Bishop and Rector, or Minister in charge."

I would like to quote Bishop Cheshire's whole charge to his clergy at the 1896 Convention (a Bishop was expected to deliver a charge every three years) but shall quote only a part, the charge having to do with "Catching Men":—

"It is not primarily the duty of a minister to build Churches, or Chapels, or schools or parsonages. His first duty, where there is no Church is to preach to men, and to bring them under the power of the truth, and to minister to them in spiritual things. Thus bringing men to the truth, he comes to need Churches and all the rest. But except as he catches men he has no need of all these things, and his appeal for them can have no legitimate basis except in the success of his more important work of catching men."

I may add that the catching of fish was one of the bishop's side-lines on his visits to the mountains.

DIOCESAN FINANCES, 1899

THE YEAR 1899, it will be noticed, is the year that marks the beginning of Bishop Horner's episcopate. At the Convention of the Jurisdiction of Asheville, held in Grace Church, Morganton, in September (being the 5th annual convention) reports were made by the trustees of the Jurisdiction and by the finance committee of the Convention. The trustees were Junius M. Horner, T. W. Patton and Haywood Parker. Mr. Patton was the treasurer of the Jurisdiction. The finance committee were T. W. Patton, J. S. Holmes, Haywood Parker and Charles McNamee. In the hands of the trustees were the funds that had been received from the trustees of the diocese of North Carolina after we had become a Jurisdiction. They are known as the Ravenscroft Fund, the Ravenscroft Property Fund and the Hix Fund. The first two concerned the property and management of the Ravenscroft School for boys and of the Training School of Candidates for the ministry, both at Asheville, the result of Dr. Buxton and others efforts in founding and continuing them. Dr. Buxton was the first and long time rector of Trinity, Asheville. It was through Bishop Atkinson's efforts that the endowment fund of \$7000.00 was raised. Dr. Buxton had acquired the property of Ravenscroft, consisting of thirteen acres, thru deeds of conveyance from William Patton for the sum of \$480.00, the property in time being conveyed to the North Carolina diocese. And Bishop Atkinson bequeathed the Endowment Fund to the diocese. It was through Bishop Lyman that later Schoenberger Hall was built for purpose of the Training School, and which in time became Bishop Horner's residence.

The Hix Fund, amounting to some \$6000.00 was bequeathed by a Miss Hix of Detroit, Michigan, to Bishop Atkinson for mission work in the diocese, particularly for a mission in Mitchell County. This Mission not continuing to exist, the fund was bequeathed by Bishop Atkinson to the diocese for the purpose of the Training School of Ravenscroft. In 1899 the Ravenscroft Endowment fund amounted to about \$8600.00 and the Hix fund to \$4700.00. On our becoming a Jurisdiction, the mother diocese decided to convey title to the Ravenscroft property to her offspring and also to transfer both the Endowment and the Hix funds to it, a generous act as Bishop Cheshire thought. The Training School (now called the Ravenscroft Associate Mission and Training School) was being continued under the management of a Board of Fellows, elected by the Jurisdiction, Rev. A. H. Stubbs its chairman. Considerable repairs were needed on both Schoenberger Hall and the former school building, the funds being drawn on for the purpose. An Episcopal and Contingent fund needed to be raised thru assessments on parishes and missions, both for the new bishops salary as also for running expenses of the Jurisdiction, the amount for the salary being

forwarded to the Board of Domestic Missions of the National Church, which was responsible for a salary of a Missionary Bishop. For the year ending August 31st. 1899, receipts for Episcopal and Contingent fund were \$1222.65 and for the Missions of the Jurisdiction, separate offerings being taken by the parishes and missions thru the year \$1677.-11. Also there were separate offerings given by the parishes and Missions for Domestic and Foreign Mission of the National Church, as also for special objects, some of familiar sound to us,, as Thompson Orphanage, St. Mary's School, Raleigh, University of the South, General Clergy Relief Fund (no Pension system for clergy in those days).

Capt. T. W. Patton became the Treasurer of the Jurisdiction as it was formed in 1896, continuing as such until his death, in 1907. His service to the Church as an officer of the Jurisdiction and as vestryman and worshipful member of Trinity Parish, Asheville, was of great value. He was a veteran of the Civil War and also of the Spanish American War. He was a leading, public citizen of Asheville, having held many public offices, and one of marked ability in matters of finance and trusteeship. His home for many years was the house, corner of Charlotte and Chestnut Sts. Asheville, known later as the home of Haywood Parker. Mrs. Haywood Parker was a daughter of Capt. Patton. An interesting biography has been written of Capt. Patton. The following memorial is to him, taken from a diocesan journal:—"In the community in which he lived, his high sense of honor, his unblemished integrity, his enthusiasm for civic righteousness, commended him to his fellow citizens as one to whom they could entrust, as they repeatedly did, their most important affairs. He was a vestryman and senior warden of Trinity Parish, Asheville, a deputy to the General Convention of the Church, a lay-reader, serving some of the Mission Churches near Asheville."

Chapter IV

1880-1910 (Cont.)

ST. JAMES CHURCH—LENOIR

THE ministries of Rev. J. A. Oertel and Rev. H. H. Prout had made their mark in giving both a missionary and educational character to St. James parish. This was continued thru the rectorship of Rev. C. T. Bland, who assisted Dr. Oertel for a year and continued as rector for three years, and during that of Rev. F. L. Bush. Mr. Bland reports that he had charge of the parochial school for girls, which evidently met in the rectory, and that he had services every Sunday afternoon at the Mission Chapel, two miles from town, except the second Sunday, which is given to the Yadkin Valley. The Mission Chapel was known as the Chapel of Peace, and I am indebted to a sketch of the History of St. James by Miss Laura L. Faucett for the following:—"The Chapel of Peace was built by faithful efforts on the part of the rector and parish and supplemented by gifts from friends in the north, and here the school was carried on." The rector was Dr. Oertel, and the school was a Day School. He had started to hold services in an old log school house near the site of the Chapel and a Sunday School had been started. Miss Faucett writes:—"The work of the school at Peace Chapel was a great blessing to the people of the community in that not only were the children taught the usual English branches, but instructions were given in sewing and other handicraft such as plaiting shucks mats (sic) which was a source of income at a time when employment was very scarce." And as to Mr. Bland's reference to ministering in "Yadkin Valley," generally spoken of as "Happy Valley," I shall further quote Miss Faucett:—"Let us refer to that part of our parish which was located in the Happy Valley. Some of our best church people lived there at that time and were generous in their gifts to the building of the church and rectory and to the support of the Mission School at Peace Chapel. The names of General Samuel Finley Patterson, Col. Edmund Jones, Col. William Davenport, Capt. Walter Lenoir, Mr. Rufus Lenoir and his sister, Miss Sarah Joyce Lenoir, occur as contributors to all good causes with open-handed generosity." Mr. Prout had held services in a little log chapel in Happy Valley, which had been burned, and afterwards services were held at "Palmyra," "the colonial home of the Pattersons until about the year 1888, or '89, when the first Chapel of

Rest was built by the people of the Valley, generally, both members of the Episcopal Church, and of other Churches, contributing in material, money and labor." According to Miss Faucett, from whose Sketch I have quoted, the Chapel of Rest continued to be under the care of St. James Parish for twenty years, when Patterson School having been established, its rector, Rev. Hugh A. Dobbin, had charge of it. We have written of Mr. Bland's ministry in the diocese (that of North Carolina) before this time and after leaving Lenoir.

Mr. Bush succeeded Mr. Bland as rector in 1887. Miss Faucett writes:—"With his charming wife he labored among us for the next four years, with unceasing energy and faithfulness. Both Mr. and Mrs. Bush are held in affectionate remembrance by their parishioners." It seems that Mr. Bush over-exerted himself, his health giving out, and he resigned from the rectorship in 1882. The parochial school continued during his time, ninety scholars reported at one time. The number of communicants varied during the years, including those of Dr. Oertel's time, fifty to sixty being reported. Mr. Bush was a missionary, like his predecessors, ministering at times to the scattered folk in Watauga County, as well as caring for those in "Happy Valley." Mrs. Oertel has written a description of this valley, as its beauty appealed to her in the changing seasons of the year. It lies at the foot of the Blue Ridge, and is some five miles in length. Mrs. Oertel describes the old Lenoir home in the valley, built by General William Lenoir, of Revolutionary Days, as also telling of the saintly lives of the ones who lived there. The Church cared for the colored people, of which there were many, special services and classes being held for them, numbers of them brought to baptism and confirmation. Mrs. Oertel writes:—"The one prevailing sentiment of this lovely spot in that of peace," hence the name, the "Chapel of Peace."

During the years that followed Mr. Bush's time and thru the early part of the next century there were several changes of rectors, some staying but for short periods. The three that seemed to have had the most influence on the welfare of the parish and staying for longer periods were Rev. James A. Weston, Rev. Jarvis Buxton and Rev. E. N. Joyner, and from knowing of their ministries elsewhere we would expect a good account of such at St. James. Dr. Weston served the parish, while rector of the Ascension, Hickory, from four to five years at one time, and for four years at another. Being rector at two Churches, most of his time was given to the Ascension, where he resided, and so much progress couldn't be expected in St. James Parish. Things improved on the coming of Dr. Buxton in 1891. He had been the long-time rector of Trinity Church, Asheville, and was on the Executive Missionary Committee of the diocese as also at the time a deputy to the General Convention of the Church. The diocese was that of North Carolina, Bishop Lyman still the bishop. For all of his seventy-one years, it seems from his reports in the diocesan

journals and from Miss Faucett's Sketch, that he took up his new position with much activity, so much so that Miss Faucett calls his rectorate, "The Golden Age of St. James' Parish." I quote further from her: "He and his family were greatly beloved, not only on account of their good works but also for their great personal worth. Dr. Buxton's influence was felt thruout this entire community. To him all sick or suffering and erring ones were brethren, and his sympathy was lovingly extended to all in distress." He reports services twice on Sundays, with monthly or semi-monthly services of the Communion, Services on Wednesdays and Fridays and on Festivals, and yet he reports monthly visits to The Chapel of Rest and Services at The Chapel of Peace, and still further reports:—"I have visited Watauga County, at the Bishop's request, and held services at various stations." The Church at Lenoir was thoroughly repaired during his time. A parochial school for the colored continued during his time, under the charge of Miss Anne Caison, forty to sixty scholars reported, and catechetical instruction given them in the Church Sunday afternoons by Miss Maggie Buxton and Miss Carrie Stowe. It takes faithful men and women to carry on the Church's worship and work. There had been a Parish Aid Society for many years, and now called The Woman's Auxilliary, and a Junior Auxiliary was organized by Miss Fannie Buxton. Among the families of those days, other than ones of whose members we have spoken, were those of Norwood, Caisson, Scott (of Sunnyside) Cilley, Jones and Folk. We should mention that Mrs. Walter Scott and Mrs. Mary Kent, also of the parish, were granddaughters of "Parson Miller."

Lenoir was little more than a village, a decade earlier giving the population about 450. What Archibald Henderson writes would apply here:—"Most of the towns (i.e. in North Carolina) were Court House centers. From the country came the planter in his carriage, or the small farmer in his wagon, or astride a mule, to attend court on court-days, or transact public business, to visit the two or three stores, to attend Church."

On Dr. Buxton's resigning in 1900, and returning to live in Asheville, Mr. Weston served for a short time until the vestry called Rev. Hardy H. Phelps, rector of Calvary Church, Fletcher, to be their rector. He had already accepted the rectorship of St. Paul's Church, Wilkesboro, and undertook to care for the two parishes; this, no doubt, being by Bishop Horner's wish or direction. The bishop had been consecrated as the bishop of the Jurisdiction of Asheville the previous year. After living only a few months at Wilkesboro, Mr. Phelps moved his residence to Lenoir, the rectory there offering better living facilities.

We have written something of Mr. Phelps missionary spirit, while at Calvary Church, Fletcher. He showed the same spirit after coming to Lenoir. We find him ministering at Beaver Creek and Todd

in Ashe County, as also at Glendale Springs, which was called "Venus," in those days. He reports of the need of Churches at these places, and no doubt he helped in encouraging the building of them at Venus and Beaver Creek, which was accomplished at Venus during his ministry there, and at Beaver Creek the year of his resignation from Lenoir, the Church there being opened for services some months after he had resigned. Miss Faucett says that he gave "a large part of his time to missionary journeys in Ashe and Wilkes Counties." It may be on this account that there was little growth in number of communicants at St. James during his time, tho the parish continued its activities in number of Services held at the Church, as also at the Chapels in the Valley, in giving of offerings for many purposes, and in guild work.

In taking up the work in 1901, Mr. Phelps reports to the diocese, "We are a little folk." In reading up the history of our Churches in those days, there seems to have been so much accomplished by so few. He reports that the Colored Parochial School continued, taught by Miss Anne Caisson, "but it can hardly be called a Parish School, as it is not in anyway subjected to the rector." The Wardens in Mr. Phelps' time were Messrs. Harry C. Martin, Carter B. Harrison, S. L. Patterson and Hoim Hoke.

In a four to five year period, the parish was served by Rev. John S. Moody, of The Church of The Ascension, Hickory, giving two Sundays a month, and then by Rev. Alfred S. Lawrence, Chaplain at the Patterson School in Happy Valley, recently founded, and was without pastoral care, it seems, for a year, until Rev. E. N. Joyner accepted the rectorship. We have referred to Mr. Joyner in writing of The Early Days of The Ascension, Hickory, he having been the first rector of the Church, and before there was a church building there. We have referred to his early life and Civil War service. We have also written of him as rector of the Church of The Holy Cross, Tryon, 1905 to 1909. He was rector at Pittsboro, N. C. after leaving Hickory, and then for many years in his ministry rector at Rock Hill, S. C., and in charge of nearby Churches, as also afterwards, missionary to the colored people at Columbia, S. C., and in time in charge of the diocesan missionary work among the colored. I am indebted to "A Biographical Sketch," of Mr. Joyner by Rev. Norvin C. Duncan of Asheville, for some of my information about him. Mr. Duncan writes regarding his ministry to the colored which was under the title of "Archdeacon": The parson most highly valued, not this high-sounding "entitlements," but what it embraced, for he looked back with his head and his heart, to the old plantation times, with the faithful "darkies"; to his chosen playmates, his "aunts" and "uncles," and his never-to-be-forgotten, tender old Mammy. It was during this period that another distinction came to him, with an organization of white folks, scarcely less exalted in his sympathy and interest, and that was chaplain of a large organiza-

tion of labor unions, centering at Columbia . . . For twelve years he held this post, and no twelve years of his long life taught him more valuable lessons in the realm of the broad humanities." I have written of the above for the sake of preserving some of the talents and character of this wonderful priest, as we speak of his last years, while at Lenoir, that is, of years in the regular ministry of the Church. For, as we shall see, he hadn't finished his labors for Our Lord after the nine years as rector of St. James Parish. Services continued at the Chapel of Peace, and parish organizations continued, tho there was no growth of communicant membership. In 1912 he married again, his wife being Miss Elizabeth Andrews of Willington, S. C., and was blessed with a son by the marriage. While rector of St. James', he became interested in ministering to people living in a distant cove in Avery County, which adjoined Caldwell, the county of Lenoir, the community being not far from Linville. There seems to have been no Church of any kind there, and only a four months school term. In time a Mission House was opened and workers in welfare work secured. It seems from accounts of this work that Mr. Joyner and his family occupied the house during the latter part of his rectorship at Lenoir. The work has continued under the name of "The Roseborough House," named after Miss Kate Roseborough of Chester, S. C., who, to quote from Mr. Duncan's "Sketch," was "womanly, well educated, a normal Christian," and who shortly after entering on duties at the House as its head, was killed in an auto accident at Atlanta, Ga. Mr. Joyner had the pioneering spirit, but at the age of 75 needed to retire from active interests. He lived in South Carolina for a while and then returned to Hickory. Later he moved to Hendersonville, N. C., where he died, October 10, 1939, and was buried in Calvary Church Cemetery, Fletcher, N. C.

ST. JOHN'S CHURCH—MARION

THE CHURCH was consecrated May 17, 1891, Rev. C. T. Bland still in-charge, about whose ministry and the building of the Church at Marion we have written. He resigned soon after the consecration. The record in the diocesan journal gives seven families and ten communicants of the Mission, which was an organized one. How much a few persons can accomplish! The value of the Church was given as \$1,000.00, and one-hundred seating capacity. It is a frame structure and still standing, located on the town's main street. Rev. Gerard W. Phelps succeeded Mr. Bland in June the following year, continuing in charge for three years. He had been given the charge of the Churches at Shelby, Rutherfordton and Old Fort, as well as that

at Marion. Bishop Lyman was the bishop of the diocese, Bishop Cheshire becoming his assistant in 1893. At first living at Shelby, Mr. Phelps later moved his residence to Marion. He reports in 1893:—"The congregation at this Church has improved very much in the last four or five months. Our Easter Services were peculiarly interesting. The Church was well-filled at both services." And in 1895 he reports:—"Our congregation at Marion has been much reduced in the past year by the removal of two of our most active and able Church families. A large proportion of our members here at present are very poor people, who can do little financially to help on the work. But they are very useful in other ways; and the time may come, if such people are trained in the Church's ways, when they shall be her greatest strength and glory." Such words remind us of St. Paul's picture in the New Testament of some of the early Christian congregations. There were now fourteen communicants reported at St. John's.

From 1896-1900, Rev. C. J. Wingate was in charge of the Mission, who also had charge of the Churches at Old Fort, Rutherfordton and Shelby. In 1897 he reports:—"The congregations are always very good. The people of the community seem to have a more kindly feeling for the Church than heretofore." Rev. Caleb B. K. Weed, who followed him, also had charge of these other Churches, and not staying but a short time on account of ill health. It needed a robust person to travel continuously in care of four Churches, altho the railroads to Old Fort and Rutherfordton and Shelby were running.

With the coming of Rev. A. deRossett Mears the bishop reports that the Mission had received a new impetus under his influence. He continued in charge for seven years. He was born in Wilmington, N. C., and was ordained by Bishop Lyman in 1882, having served in the ministry partly in North Carolina. He married, his wife Miss Emily McCabe Woods, of Baltimore. He also served the Churches at Rutherfordton, Shelby, Green River (Rutherford County) and Old Fort, this at first, tho giving up going to Rutherfordton and Green River, after two years. Seeing the need of a Church in the Mill Section of Marion, one called Trinity was started, "on the edge of town," and a Chapel reported, with twenty-five in Sunday School, and Miss Catherine P. Woods as visitor. It continued during Mr. Mears time at Marion. He reports in 1903:—"The Guild at Marion continues active and makes the work very encouraging." During his time a tower was added to the Church and a bell installed. A rectory had been added to the Church property in 1897. Rev. W. B. Magnan followed Mr. Meares for a period of two years, and then Rev. B. S. Lassiter became the rector. St. John's had been connected with the Morganton Associate Mission work, tho not after Mr. Lassiter's coming to the Mission, which was to become a parish before he resigned in 1924. Mr. Lassiter was from East Carolina, his previous ministry for several years having been at Hertford, N. C. He had been born at Oxford,



St. Mark's Church, Gastonia



St. Mary's Church, Quaker Meadows



Trinity Chapel, Haw Creek

N. C. He had a Master's degree from Princeton College, and had studied in Germany. He was married, his wife Alice Gordon, of Mohican, N. Y. He had two daughters, Kathryn Blount, who became Mrs. Cutlar, and Mary Thornton, both living. A son died in infancy.

During his pastorate, the number of communicants increased from twenty-seven to fifty-seven, number of services on Sundays as also on weekdays increased considerably, as also members of the Sunday School. The rector was expected to minister at St. Gabriel's at Old Fort; St. Paul's, Glen Alpine; St. Mary's, Quaker Meadows, and St. George's, South Mountain, caring for several Churches. There were a few communicants at Old Fort. Mr. Lassiter had ability, both as a preacher and as religious teacher. His daughter writes me that, "the outstanding recollection of his ministry at St. John's was his visiting in all the remote houses in the country and hills surrounding Marion. For years afterwards I would have someone in a backwoods say he had visited them, and they appreciated this act greatly." In going to St. Paul's, Mr. Lassiter needed to cross the Catawba River in a row boat, and one time, when the river was in flood, the boat was swept down stream, and he only saved himself by grabbing the overhanging branches, losing his velvet sermon case.

There were lay-readers appointed in the parish, and there were women's guilds. The vestry at one report were J. M. Winborne, L. J. P. Cutlar, S. E. Whitten, J. R. Adams, W. C. Smith, A. Blanton and J. G. Yancey. Other families of St. John's were those of Bird, Andrews, Thomas, Greg, Page, Morris, Jimmerson, Belringer and Jarett. A choir room was added to the Church in 1921, and an altar was given in 1923 to the memory of Alice Gordon Lassiter, the rector's wife. Rev. Jesse S. Lockaby followed Mr. Lassiter as deacon in charge. He had been ordained deacon in St. John's by Bishop Horner, June 15, 1924, and was not priested for three years, when he became the rector. He married Grace Henry, soon after taking charge as a deacon. He was a Christ School boy at Arden, a graduate of William and Mary College and of the Sewanee Theological School. He continued at St. John's until 1937, being transferred then to North Carolina diocese.

ST. MARY'S CHURCH—MICADALE

WE HAVE written of the starting of St. Mary's under Churches organized by Dr. Buel, of the building of the Church and adjoining school -house, and a mission day-school. The place was some four miles West of Waynesville in the mountain country, the name being used because of the near-by mica mines. It was in 1877

that Mr. and Mrs. Gleason came, Mr. Gleason to engage in mining, and were members of the church. They started a Sunday School in "an old frame house, fitting it up with rough seats," and Dr. Buel, on coming to Waynesville of a Sunday would give an afternoon service. In 1882, the Church building was started, Dr. Buel reporting of the great help given by the Gleasons in promoting the work of the Mission. For reasons of health these good church people needed to leave the place before the Church was completed, going to California, where both are said to have died in a few years. St. Mary's became a successful Mission, both under Dr. Buel's care and that of the Rev. W. S. Barrows, both coming from Asheville, and under that of the mission teachers, for a day-school had been started, many children attending, Miss Pearson being spoken of as a teacher for several years. Mr. Wey, of Grace Church, Waynesville, helped to carry on, numbers of communicant members increasing, as also those of the mission day-school. In 1899 Mr. Wey reports:—"The work of education has been most successfully carried on by Miss Butler, a deaconess, and her assistant, Miss Eichbaum, who deserve all praise for their devotion to their work." After his day, the mission was cared for by priests from the Ravenscroft Associate Mission. A Mission House had been built during Mr. Wey's time. It was a work among those who lived on the small farms in the coves and on the mountain sides, many coming several miles. As elsewhere in the Jurisdiction of Asheville, money needed to be raised from Churches outside of the Jurisdiction, often from those in the larger cities, to support the mission work.

The Mission continued under the care of the Waynesville Associate Mission priests, numbers attending the mission day-school, this until 1916, when I find no report in the diocesan journal of any priest in charge, and in 1918 no services held. After 1920, when Rev. J. H. Griffith was appointed Archdeacon of the District of Asheville, which meant General Missionary, he reports services at St. Mary's with large attendance. I shall let him speak for what seem to be the closing days of this interesting work; This in his 1924 report:—"Micadale Mission, 3½ miles from Waynesville, is the poorest mission financially I have ever visited. The people are just poor, that's all to it . . . I consider Micadale worthy of a mission worker, who will constructively lay a foundation of self-support rather than that of being pauperized by missionary boxes." And he reported to the 1926 Convention that because of shortage of funds the Bishop (Bishop Horner) couldn't continue his office as General Missionary, and regretted that he was leaving so many in remote and out-of-the way places Shepherdless. We wonder what happened to the number of baptized and communicant members of the Mission. After some years Rev. Albert New, rector of Waynesville, held occasional services at St. Mary's and five communicants are reported one year. It had become an unorganized mission, so reported.

GRACE CHURCH—MORGANTON

(Written in 1952)

FOR THREE years from 1879, Rev. Johannes A. Oertel was rector of Grace Church. For the same length of time he had been rector of St. James Church, Lenoir, 1871-'74, about whose artistic talents I have written in a Sketch of St. James' Church. Sufficient here to say that his painting "The Rock of Ages," received wide recognition. For ten years following his time three different priests held the position of rector of the parish or of priest in charge, Rev. S. P. Watters, Rev. Charles S. Hoffman and Rev. J. T. Pickett, the last having been rector of the Church some years previous. Rev. Edward P. Green came in 1892. These four, as stated in "The Historical Sketch of Grace Church," written by Rev. William S. Stoney, a later rector, "were all interested in the growing need of a new church." Dr. Pickett is quoted as saying that the old church was "found too small and not sufficiently grand architectually." So on June 21st, 1893, the corner-stone of the new Church was laid "with appropriate services by the Rev. Joseph Blount Cheshire, Jr., rector of St. Peter's, Charlotte, assisted by the rector, Rev. E. P. Green, and by Rev. Jarvis Buxton, D.D. of Trinity Church, Asheville, and Rev. James A. Weston." An address was delivered by Dr. Pickett. Only a week later Mr. Cheshire was elected assistant bishop of the diocese. The Church was sufficiently completed to be opened for services, July 8, 1894. It is a granite structure, with tower, "presenting a most beautiful and imposing appearance, having but few equals in this state," quoted from a report of Bishop Cheshire. Those who have visited Grace Church in these many years since then know how true these words are. The value of the church was given as \$10,000, its seating capacity 300.

I should like to give the long list of those who contributed to the building fund. Several are the names of families still represented among the members of the parish. Also quoting from Bishop Cheshire's journal:—"While the whole congregation have cooperated to secure such a noble work as this, it may not be improper to say that it was affirmed on all sides that the success of this undertaking has been in a very large measure due to the zeal and perseverance of Mr. John H. Pearson. Capt. Theodore Gordon and Col. Thomas George Walton were also influential in raising funds needed for the new Church. Mr. Pearson has been warden and vestryman of the parish since those days and has held important positions in the jurisdiction and later diocesan organizations. It is interesting to note that at the age of seventeen he was conductor on the first passenger train that ran from Salisbury to Morganton. He later entered into merchandise and coal business. At the age of one hundred-one years he is still living at Morganton.

Rev. E. P. Green was rector at the time of the opening of the

Church for services. He had been an active missionary in Watauga and Mitchell counties. He stayed only a short time at Grace Church. An equally important event with the building of a new Church seems to have been the coming of Rev. Churchill Satterlee as rector in September, 1894. He was the son of the Rev. Henry Yates Satterlee, rector of Calvary Church, New York, who later became the bishop of Washington, D. C. Mr. Satterlee lived in the old rectory, was married. He was the last rector to occupy the rectory, which burned soon after he left. There were 95 communicants, when he took charge, and 190 at the close of his time, having continued for six years at Grace Church, tho some of these communicants were of the Mission Churches that he organized, those of The Good Shepherd, St. George and The Cross. He gave the stimulus to the starting of country Missions, which were to be so much a part of the work of the parish for many years.

St. Stephen's, for the colored people, had been organized two years before Mr. Satterlee's time. On August 30, 1892, Bishop Lyman reports:—"I held service in St. Stephen's Church, a new and tasteful building, which had been recently erected for the colored people. I confirmed four colored persons, and addressed them. I went to a private home and baptized a child." Mr. Satterlee was minister at St. Stephen's. Rev. Henry S. McDuffey, who became in charge of St. Matthias' at Asheville, took charge of St. Stephen's on Mr. Satterlee's leaving Morganton. He had had charge at St. Stephen's, when it was organized. Rev. Robert J. Morgan, a deacon, assisted in the work after 1898. There had been a parish day-school for some years, Mr. J. H. Hamilton the teacher, thirty or more scholars. Mr. Morgan reports that he himself is the teacher, in taking up the work. Communicants, 16 in 1892, 26 in 1900. It became an Organized Mission.

There will be a Sketch written on the other Morganton Missions. Mr. Satterlee evidently believed in parish organizations. There had been a Ladies Guild and a Bishop Atkinson Memorial Society. I find listed, Senior and Junior Chapters of the Brotherhood of St. Andrew, Womens Auxiliary, Chancel Guild, Young Ladies Society, King's Daughters, and Little Toilers, in addition to the others I have mentioned. The Second Convention of the Jurisdiction of Asheville was held at Grace Church in September 1896. Mr. Satterlee became dean of the Convocation of Morganton, and was also one of the bishop's Chaplains, Bishop Cheshire, the bishop. This was an honor to a young priest (I refer to the Officers of the Jurisdiction listed in the report of the above convention) who had been ordained only a year previous to coming to Grace Church. On leaving in 1900, he was transferred to the diocese of South Carolina, becoming rector of Trinity Church, Columbia. A later rector of Grace Church, Rev. William S. Stoney, wrote an "Historical Sketch of Grace Church," to whom I am indebted for the writing of mine. I wish to quote from this work of his about his

predecessor:—"There seems to be no doubt but that the parish came into its full heritage under Mr. Satterlee. He must have been a rare soul. In studying the old records one finds his wide range of ministrations and interests, and a broadening of the influence of the Church to many families never before touched."

Rev. Walter Hughson succeeded Mr. Satterlee. I quote from Bishop Horner's Convention address of 1901:—"There was a great apprehension that we would not find a man to take charge of this point (sic.) and not let the missions languish after the skillful direction of Mr. Satterlee was withdrawn, but this apprehension has gradually died out and the Parish Church and Missions were never in a more hopeful condition. Our new mission at Quaker Meadows has been started by Mr. Hughson, and bids fare to equal, if not surpass, any of the others connected with the Parish."

Mr. Hughson had been a priest for only four years, Bishop Satterlee having "helped to train him for the ministry," as is stated in the "Sketch of Grace Church," referred to previously, where it also states that he "had been a perpetual deacon in Spokane, a successful real-estate dealer and a Sunday School teacher." He and Mrs. Hughson are to be chiefly remembered because of their interest in searching out and ministering to the sick and needy in Burke County, and then for the establishment of Grace Hospital. The Hospital was built in 1905-'06, opened in 1906. Mr. Hughson continued as rector of the parish until then, also acting as a General Missionary in the diocese, the bishop having arranged with the vestry to release him from parochial duties for four months of the year. It was probably because of holding this position, that he was known as Archdeacon. He resigned as rector in 1907, becoming in charge of another Grace Church, at Waynesville, where he stayed but a short time, and needing to return to Grace Hospital because of his own illness, died there in Sept. 1908.

The story of Grace Hospital from its small beginning to what it has become is fascinating. It is also a story, in its early years, from what I gather, of three wonderful people. There were Mrs. Hughson, who was the General Manager, Miss Maria Purden Allen, the Superintendent, and Dr. E. W. Phifer, Physician in charge. There were different priests who served as Chaplains at the hospital, Rev. Malcolm S. Taylor, Rev. S. E. Prentiss, Rev. F. D. Lobdell and Rev. George Hilton. I shall quote some from Mrs. Hughson's report of 1911, in a printed circular:—"Another year of increased opportunity for service has come to an end, and the need of such work as is done by the Hospital is more and more demonstrated. As far as we have been able to command the services of a visiting nurse, we have helped the sick in their homes . . . If we had the money for such a worker, we could extend the ministrations of the Hospital to include remote sections of the country . . . and a religious and devoted woman could

have untold influence for good among the people." Mrs. Hughson makes an appeal for the needs of equipment of various kinds for the Hospital, and expresses her grateful thanks for what has been given by friends in many places.

The starting of an endowment fund was a fine business project, and by 1911 had amounted to \$25,500.00. The original gift "of money for erection of the building, and the purchase of three acres of land was given by a generous woman in New York." By 1920 two cottages near by had been bought, one for a nurses home, and the other for contagious diseases, and additions were made to the hospital itself. A training school for nurses was started in 1910. At its beginning the Hospital had eight beds in wards, one private room, and an annex soon added had two wards for colored patients, four beds in each.

A tribute paid to Mrs. Hughson many years later by Mrs. A. M. Kistler says:—"For eighteen long years Mrs. Hughson made Grace Hospital the object of her prayers and activities, and this in the midst of a busy life of labor and love and sacrifice among the poor, the neglected, the afflicted. She was a woman of wonderful intellect, of broad vision and abounding energy, and with all she was endowed with rare wit and humor that made her a charming raconteur and a most forceful and engaging platform speaker. During her long connection with the hospital she made a yearly circuit of the great cities of Eastern America, talking of the needs of the field in which she labored, and garnering large sums of money to carry on the great enterprise to which she had pledged her life." Mr. and Mrs. A. M. Kistler of Grace Church were noted benefactors of the Hospital.

Rev. McNeely DuBose, became rector in 1907, and "was much beloved by the people, served the parish until his death in 1911."

Bishop Horner pays the following tribute to him:—"He was for several years Archdeacon of the District and exhibited in that office his wonderful capacity for organization and leadership. He was an enthusiastic missionary and systematized the missionary work around Morganton."

THE MORGANTON MISSIONS

WE HAVE referred to the beginnings of St. Stephens Church for the colored people in a Sketch on Grace Church, the parish Church at Morganton. Several other Mission Churches, these for the white folk, were established thru the country-side about Morganton by the rectors, Mr. Satterlee and Mr. Hughson, of the parish, and their lay-helpers, both men and women. This would be during the years 1895

to 1905. The two of these Missions that have continued are St. Mary's, Quaker Meadows, and St. Paul's, Glen Alpine. The other four have been disbanded as the years have passed. Another Mission, St. Margaret's, which had been started some years previously among the factory workers of the Alpine Cotton Mills, located below the railroad station, and which used a chapel owned by the mill, was developed in the erection of a "beautiful Chapel" nearby during the time of Rev. George Hilton, as rector of Grace Church, who came in 1914. It lasted several years, and was then, as Rev. W. S. Stoney states in his "Historical Sketch of Grace Church," published in 1935:—"is just now being conducted as an inter-denominational Church by Rev. Mr. Campbell of the Methodist Church." As this Mission was not far from the parish Church, and as the city developed, it proved best that its congregation should be joined to that of the parish Church." The four Missions founded earlier, to which I have referred, were The Chapel of the Cross, St. Elizabeth's, St. George's and The Good Shepherd. The Chapel of the Cross was three miles to the east of Morganton on the Valdese road, and, as Mr. Stoney states, Mr. Satterlee was aided in establishing it by Mr. John H. Pearson, to whom we have referred in the Sketch of the parish Church. St. Elizabeth's was spoken of as "in the Laurel," which means out in the South Mt. region. St. George's, Burkemont, was the other, so called, a South Mountain Mission, near to Morganton. And The Good Shepherd Mission, near Brookwood, was three miles west of Morganton. At all these Chapels were built and Mission houses. They were frame buildings, Charles Smith of Morganton the contractor for them. In looking over the reports in the diocesan journals, I find there were small numbers of communicants listed, eight to fifteen, altho the number was larger at The Good Shepherd. A large number of Sunday School scholars, and also of those of the Mission day-schools are listed, from fifty or so to one-hundred in some reports, and three teachers at times. Mr. Stoney in his Historical Sketch says:—"St. George's Mission was maintained by Mr. Cameron Pearson and Mr. Herbert H. Walton, and that Mrs. Stewart and Sister Ella worked there. The Good Shepherd Mission was at the Walton homestead, Brookwood. Mr. W. A. Walton was superintendent of the Sunday School, and Capt. Theodore Gordon, of the well-known Morganton family, would conduct services. It was the day of horses and buggies, but, if the roads were in poor condition, I am told by Miss Annie Gordon, his daughter, that Capt. Gordon and others would walk the three miles of railroad track. She also tells me that in returning from the Mission by the road, of a Sunday, an accident occurred, that so injured good Capt. Gordon that his usefulness for the Mission was ended. Mr. Walton's two sisters, the Misses Louise and Addie assisted in the Sunday School. Mrs. Chappell, later to become a deaconess, and Miss Edith Chappell served at the Good Shepherd, as also Miss Ada Sargent,

who became Mrs. W. A. Walton. I find no reports of St. Elizabeth's Mission in the diocesan journals. It was founded by Mrs. Hughson, who, Mr. Stoney states, was "active in mission work." Mrs. Hughson brought teachers to the Missions; Marjorie Hughson also served the Missions for a few years, until her health failed. A young Mr. Crouch taught at the two South Mountain Missions, for which she felt responsible. Rev. G. E. Prentiss and Rev. George Hilton, as rectors of Grace Church, continued to care for these Missions, but after Mr. Hilton's time, they were about given up, which was in 1922.

Having worked at some of our country missions, I can exercise my imagination in considering the hard and faithful labors of the Church's ministers and workers at these Missions that have died as organized Church work, altho officially they were listed as "unorganized Missions." It may be that little prefix "un" has something to do with their discontinuing, for an officially organized mission has its local committee and officers, and a certain amount of self-dependence on the part of its congregation. I judge that the coming in of better public school facilities would have affected the need of the Mission schools, as also means of transportation improving, bringing the Mission places much nearer to the parish Church. But, as a good churchman, with whom I have talked at Morganton, has said, there were also too many mission boxes received, of clothing especially, to be distributed to the people of the Churches and neighborhood. These were sent by Churches at a distance, who had become interested in hearing appeals from those in charge of the Missions for gifts and donations for their work. This may be. And we can only hope that the Christian faith and Christian life, as taught and preached by the earnest and self-sacrificing pastors and workers, and the continual visits of the bishop, with resulting confirmations, has had a lasting effect in the lives of the numbers of those, adults and children, who were members of the Mission congregations.

There will be another Sketch on the St. Mary's and St. Paul's Mission, ones that have continued.

CHURCH OF THE MESSIAH—MURPHY

IN WRITING a sketch about Mr. Deal, we have told of his coming to Murphy in 1876, having been sent there by Bishop Atkinson to open up a work, as one willing to go to a distant field in the Church's interest. He remained only two years, because having other interests of the Church under his care, taking him to the Franklin neighborhood. It needs to be emphasized that it was a distant flock, the village, as it was spoken of, being 120 miles from Asheville.

And with our modern means of travel, and even after the railroad reached there in 1891, it is a long journey from Asheville, the heart of the Western North Carolina diocese. We were all a part of the North Carolina diocese in those days, and for the twenty years following. We may take the date of August 9th, 1896, when the corner-stone of The Church of the Messiah was laid by Bishop Cheshire, our first bishop, as a date for telling the story of the beginnings of the Church of The Messiah. The beginning of the Church there may be said to date from the visit of Dr. Buxton, of Trinity Church, Asheville in 1853, his visit to be followed by one of Rev. H. H. Prout of Valle Crucis Mission field, in 1855. This is just one hundred years ago. Until Rev. J. A. Deal came in 1876, to stay for a year and a half, there were only occasional visits to Murphy on the part of any clergyman. It seems that Bishop Atkinson came with Mr. Prout in the summer of 1856, and again made another visit in a few years, when two persons were confirmed, and another visit confirming five. Bishop Lyman also made a visit, with Rev. J. C. Huske, in 1874, a Sunday in August, baptizing two children and celebrating the Holy Communion. He reports:—"There are several zealous Church families in this neighborhood, who seem very anxious to be supplied with, at least, the occasional enjoyment of our worship and ordinances." He made another visit, while Mr. Deal was living there, and reports:—"that evening in the Methodist house of worship, after services by Mr. Deal, I preached, made an address on the subject of confirmation and confirmed one person." Several members of the Church having removed from Murphy, "the present prospects of the Church are very discouraging." In Sept. 1890, Bishop Lyman made a visit and preached and celebrated the Holy Communion in the Methodist Church. Twenty communicants are reported at this time. In his report to the Diocesan convention of May, 1888, Mr. Deal speaks about the opportunity at Murphy. He refers to the railroad approaching there, which was completed in 1891, and says:—"money is needed as well as men. No man can do the ministerial work required here, and at the same time earn half or more of his living by extra ministerial work. Yet this has been the demand upon me the whole time I have been in the field. Men here, tho many of them are poor and wanting in culture, are looking upon the Church's claims, and noting the consistency in setting forth these claims. They charge us with neglect in the past, and will doubtless place a severely correct estimate on our zeal or want of zeal in declaring what we call the truth of God." In each year now services were being held, Dr. Buel, Mr. Deal and Mr. Wey, rector at Waynesville, making visits, and Bishop Cheshire, of North Carolina, also coming. Mr. Wey tells the story of the need of a Church building, and how he raised funds for it, how he made the design for the building. Mr. Wey speaks of the efficient supervision of the building committee under Mr. James Fletcher and the first service

in the new Church held on Palm Sunday, 1897.

The name of Prof. William Beal is connected with those beginnings. At his home Mr. Deal and his wife at first stayed, before moving to a log cabin. He was an Englishman and a geologist, "a widower and a gentleman," to quote from Mr. Deal's reminiscences. Another name to be honored with that of Prof. Beal was Mr. Alfred Morgan, who acted as a lay-reader, and later became Senior Warden of the Mission. I am told that, "he was the first man to introduce modern methods of canning into Cherokee County," the county in which Murphy was located.

Before the Church was built, services were held in an old store building, as Mr. Deal reports, until the authorities condemned it as unsafe and it was pulled down. This was in 1894, the property belonging to three trustees, Bishop Atkinson, Dr. Ramseur, and Prof. Beal, the last only one living at this time, and Mr. Deal reporting:—"Prof. Beal, the only surviving trustee is getting well up in years, even now he is very infirm in health, and should he die without transferring the property to the diocese, there might be difficulty in recovering it." Rev. F. W. Wey of Waynesville had become in charge of the Mission, and Bishop Cheshire reports in 1897:—"a neat and commodious Church has been erected at Murphy by the persevering energy of the missionary in-charge, and by his taste and skill, not to speak of his personal labors." The value of the Church was given as \$1800.00, seating 175; communicants were 13 at this time, and 26 in Sunday School. The Mission was an organized one. The Church was consecrated by Bishop Horner August 17, 1902. Prof. Beal had died in 1898. For a few years the priests from the Waynesville Associate Mission, Rev. Ed. S. Stone and Rev. George J. Sutherland, came at regular times for services, while Mr. Alfred Morgan and Mr. Ralph R. Beal performed their duties as warden and treasurer of the Mission. And in 1909 the Ravenscroft Associate Mission, of Asheville, was given the charge of The Messiah. This meant that Rev. Alfred H. Stubbs had charge, for from now on until death took him from his labors in 1924, he made the journey to Murphy at regular appointed times. An interesting event was the ordination of A. Rufus Morgan, the son of Mr. Alfred Morgan, as deacon June 8th, 1913. There was little change in number of communicants thru the years, and the Sunday School was small. Mr. Stubbs died August 2nd, 1924. He had had executive positions in the diocese for a long time, and was its treasurer at the time of his death. He had been elected a trustee of the diocese at the diocesan convention held in Asheville some six months previously. So he died in harness, and at the age of eighty-three years. We have spoken of him as having his office as Secretary at the bishop's residence in Asheville and of his living there. The Messiah, Murphy, being one of his last fields of labor, it is fitting here to quote from Bishop Horner's address to the convention after he died:—"He was identified with the Diocese

from its organization as a Missionary District up to the time of his death. He held the most important positions within the gift of the members of our Church family. He performed the duties of each position conscientiously and efficiently . . . As Warden of the Ravenscroft Associate Mission, he was busy every Sunday, preaching and officiating as Priest in one or other of the Mission stations under his charge. He was a student of the highest order, and a constant reader of the literature of the Church of his day and of the past . . . We loved him and we miss him. May God receive him into heavenly mansions."

THE BEGINNING OF THE NEGRO WORK IN THE DIOCESE

IN THE early days of the Church's organized work in what is now the Western North Carolina diocese, the Negro members of the Church worshipped in the parish Churches, as we find, for instance, at Lincolnton and Morganton. These were the country's pre-Civil War days. Several were admitted to Confirmation under the first rector of Grace Church, Morganton, Rev. J. C. Huske. Judging from diocesan records, the Church of St. Matthias, Asheville, can claim to be the first organized Negro congregation in the diocese, which took place in 1865 under the name of Trinity Chapel. It was a Chapel of Trinity, the parish Church of Asheville, and under the pastoral care of Rev. Jarvis Buxton, Trinity's first rector. The building, a frame structure, served for some thirty years, when the fine present structure was built, the parish changing its name to that of St. Matthias. This same Dr. Buxton was previously rector at Rutherfordton, where it is recorded that "the colored people of the village assembled at the Church on Saturday nights for worship and familiar instruction."

Dr. Wetmore, rector of St. Luke's, Lincolnton, reports in 1872 Journal of Convention that "I have succeeded in building a small Chapel for the colored near the cotton factory in the vicinity of Lincolnton. I intend to continue my work at this point as a separate Mission, calling it St. Stephen's." The site of the Mission had been previously "across the river." Ten communicants are recorded in 1872. He reports "a flourishing Sunday School has recently been organized at this Chapel."

St. Stephen's Church, Morganton, was built in 1892. In a diocesan report of 1893 it is stated that "this Church is in good condition, considering it is a new work," and Bishop Lyman speaks of "the new and tasteful building." A parochial school was established under the

charge of Mr. J. H. Hamilton, who also acted as a Lay Reader of the Church. Sixteen communicants reported. Rev. H. S. McDuffy was priest in charge.

St. Cyprian's Church, two miles from Franklin, was built in 1887, Rev. John A. Deal being our missionary at that time at Franklin and points west. Rev. J. T. Kennedy became minister in charge of St. Cyprian's after being ordained as deacon in 1890 by Bishop Lyman. He had come a few years before to teach and manage a school for the colored children. After serving at St. Cyprian's and St. Matthias', Asheville, he was given the oversight of the colored work in the Jurisdiction of Asheville by Bishop Horner in 1919, with the title of Archdeacon. He later was in charge of St. Stephen's, Lincolnton, and again at St. Matthias'. He continues to supply at Churches as called on, living in Asheville, and is the minister of longest standing in the diocese. He is officially retired.

The Mission of the Good Shepherd in Tryon had its beginning with the erection of a long Chapel, not far from the present Holy Cross Church, in 1888. During Rev. E. N. Joyner's rectorship of the parish the present site of several acres was given to the Mission by Mr. Edward A. Embury, and a good sized building put up, meant both for school and Chapel purposes. A Day-school, including industrial classes, continued for many years, the 1907 Diocesan Journal listing as many as 100 pupils.

St. Gabriel's Church, Rutherfordton, was built in 1915, during the rectorship of Rev. F. D. Lobdell at St. Francis, the parish Church at Rutherfordton, who had Rev. Hibbert H. Roche associated with him, who had the charge of St. Gabriel's. Fr. Roche's sister, Mrs. Francis Hincks, was active in the work of the Mission.

St. Andrew's Church, Green River, in Polk County, was built in 1906. It was on the Coxe estate, the members of the Mission being largely those who worked at the Green River House, the home of the Coxe family, and on the estate.

St. Peter's Church, Edneyville, was built in 1911 through the interest of Rev. Reginald N. Willcox, rector of St. James', Hendersonville, who was also in charge of St. Paul's Church, Edneyville. The Freeman family, who lived near St. Peter's, were active in the care of the Church.

This is just a record of the beginning of the Church's Negro work. Mention should be made of the pastorate of Rev. H. S. McDuffy at St. Matthias' Church, Asheville, for many years during its early days.

ST. MARY'S—QUAKER MEADOWS

MORGANTON MISSIONS

WE TURN now to a more cheerful picture of the Church's missionary interests. I am indebted to a news-sheet published in 1941, on occasion of the fortieth anniversary of St. Mary's, for much help in telling the story of the beginning of the Mission, and of its early days.

Rev. Walter Hughson, who became rector of Grace Church, Morganton, in 1901 and Mrs. Hughson, were the ones who began to form a congregation for Church worship at Quaker Meadows, and to minister to them. Mr. Hughson held his first service on February 17, 1901, and at the McDowell home, "as it was the roomiest in the neighborhood." The former rector of Grace Church, Mr. Satterlee, had prepared the ground in a way thru having baptized the children of Mr. and Mrs. Thmas Walton and those of Alex and Mattie Whisnant. And in a few months after this first service by Mr. Hughson he baptized Theodore Waightstill Collett Whisnant and his many children, for whom Mrs. Hughson and Samuel McDowell were sponsors. So representatives of three of the old Burke County families, Waltons, Whisnants and McDowells, gave their O. K. (to use a modern expression) to the founding of St. Mary's. It was a farming community and it still preserves something of this nature. The original frame building that was used for a school house and chapel, built near the McDowell home, and the site of the present stone Church, is about three miles from Morganton. It was built in 1909. Before this "a small frame room was erected down near the creek, by the spring between the McDowell home and the present site of St. Mary's." And later Mr. McDowell sold certain property with log cabins on it to the Church. Mrs. Hughson was no doubt a prime mover in starting the work. She was a woman of very large and warm sympathy for people, and especially for those to whom she could do something, both for their physical and spiritual needs. Grace Hospital is a memorial of her love in providing for others' needs. St. Mary's is also a memorial of the same. Deaconess Mabel Adams came as a worker at the Mission in 1904, continuing for ten years. Her labors and interests, added to those of Mrs. Hughson, were also, no doubt, a prime factor in the starting of St. Mary's. I quote from the news-sheet referred to:—"She began her ten years of unforgettable service and work, moving in and out among the families of the community, teaching school, holding food and clothing sales, getting up plays, and making the life of the mission a bright spot in the lives of the farm boys and girls."

The names of the early families attending St. Mary's other than ones mentioned are those of Cobb, Canipe, Ross, Clark, Drury, Harrison and Whisnant. The number of communicants increased

slowly. The year of Deaconess leaving there were 31. Large numbers attended Sunday Schools, 84 in 1914 and 41 in the Mission day-school. There were four teachers in the Sunday School. On Deaconess Adams leaving, Miss Louise Walton and Miss Anita Walton carried on, followed by Miss Jessie and Miss Alice Whisnant. The latter was for many years "the moving spirit behind St. Mary's Sunday School," and she taught the week-day school from 1914-1918, and from 1923 to 1929.

After Mr. Hughson's death in 1908, other rectors of Grace Church continued to minister at St. Mary's. An interesting event was "a memorable summer when Rev. Cortez Cody and Rev. B. M. Lackey came to hold revivals at St. Mary's. The countryside responded to their eloquent preaching, and they were invited back the next summer, 1918, and again."

ST. FRANCIS' CHURCH—RUTHERFORDTON

AS WITH other Churches of the diocese St. Francis Church suffered from the effects of the Civil War. From 1864 to 1873 no regular services were held and the parish was cut off from its diocesan standing. It was readmitted in 1875. We find Rev. E. A. Osborne, rector of Calvary Church, Fletcher, coming in 1877 "to preach there once a month" being sent by Bishop Atkinson. Mr. Osborne was in deacon's orders. He reports in diocesan journal that he was to receive one-hundred dollars a year and that "Rev. Dr. Buel administers Holy Communion on the 5th Sunday in the month when it occurs. Though the parish is very feeble, the services of the Church here are very well attended." He continued coming for a few years, but opening of the Missions near Fletcher evidently prevented his taking the long journey, for we find that from 1882 to 1887 the parish was without regular services. Bishop Lyman visited the parish during these years. And in 1887 Mr. Osborne again takes charge, this time coming from Charlotte, being a diocesan missionary. He had been ordained priest while at Fletcher. He later became superintendent of the Thompson Orphanage of Charlotte, very much beloved as such. Rev. Arthur W. Wrixon followed at Rutherfordton as missionary in charge 1889, continuing a few years, serving Shelby and Tryon also. There were not more than 10 or 12 communicants at the time.

In 1892 we find Rev. Gerard W. Phelps having charge while living at Shelby. He reports in 1893 "The work at St. John's last year was much encouraged by the help given by a party of ladies from Wilmington—repainting, whitening, and varnishing doors and

walls and chancel railing, and refitting and repairing lamps, and putting up the fence about the Church. But the roof of this Church is old and sadly needs new shingling."

A brighter day was about to dawn for St. John's. We read of Rev. Charles J. Wingate taking up the work, coming from Marion, where he had charge of the Church there.

He reports in 1898 "congregations always large. Col. Coxe is erecting a stone chapel for the use of the Mission." Communicants reported 14. The new Church was completed in 1899, its valuation \$7000.00, and was consecrated on Ascension Day, 1900 by Rt. Rev. J. M. Horner, being named St. Francis, and being built in memory of Col. Frank Coxe's parents, Francis S. Coxe and Jane McBee (Alexander) Coxe.

Among Communicants registered at St. Francis in 1900 we find those of the families of Twitty, Thurston, Sharp, Coxe, Justice, Hicks, Waldrop and Haywood. The town's population was under 900. Col. Coxe's parents lived a short distance east of the town, having built their home in 1885, and it is interesting to record that it forms a part of the present Spindale Community house. There was no Spindale in those days. The Southern R.R. which came there in 1890 and went on to Marion, had a flag station at Coxe's Crossing. The home of Col. Frank Coxe, who had come to Rutherfordton from Philadelphia, was what has been generally known as The Green River House, some ten miles from town. A Chapel called St. Joseph's was built on the hill-side above the home. The donor of it was Mrs. R. M. Thurston, Mrs. Thurston was an aunt of Mrs. Coxe who was of the Carson family, the original owners of the plantation on the Green River. And later, at a short distance beyond the entrance to the home place, was built St. Andrew's Chapel for the negro workers on the estate, and their families.

Rev. deR. Meares, of the Marion Missions, served St. Francis for a time, and then clergy from Lincolnton served the Mission, it now having a status as an Organized Mission. One from Lincolnton later well known in the diocese (who served St. Francis) was Rev. John C. Seagle, ordained a deacon in 1903. He was of the Seagle family, old residents of Henderson Co. and had received training for the ministry, as had also his brother Nathan, at the Ravenscroft School, Asheville, a school for ones studying for the ministry. Rev. Nathan Seagle, as also John, were graduates of the Gen. Theolog. Seminary in New York.

The brighter day for the Church at Rutherfordton that began with erection of the new Church continued with the coming of Drs. Henry Norris and M. H. Biggs in 1906 for the purpose of opening a hospital. This was accomplished by taking over and adding to a building formerly occupied as a Military Institute. By 1911 the present beautiful building was completed, the older one being removed.

These physicians and their families were of the Church and were active in its welfare, had come from the Philadelphia neighborhood, and the rectorship of St. Francis being vacant and at their suggestion, Rev. Frederick D. Lobdell, also from Philadelphia, became its rector. In the 1908 report to the diocese, St. Francis has again become a parish, Rev. F. D. Lobdell the rector.

CHURCH OF THE TRANSFIGURATION—SALUDA

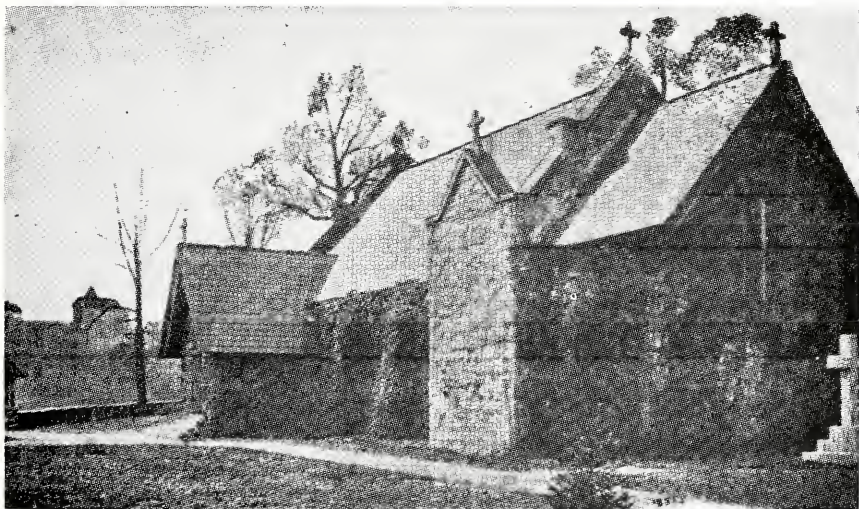
IT WAS in the eighteen-eighties, when Churches were being built in other places in the Jurisdiction of Asheville, that The Church of the Transfiguration was built. The interest in forming a congregation, resulting in a Church building, was similar to that of those who built St. John's in the Wilderness at Flat Rock, many years before. Ones from "the low country," which usually means South Carolina, were attracted to Saluda as a summer vacation place. The railroad from Spartanburg had crossed the Blue Ridge in 1879, and on to Hendersonville, which was quite an event in those days. Rev. John DeWitt McCullough seems to have led the way of summer tourists to Saluda, this about 1884, building a home, to be followed by others from Columbia and Charleston, S. C. also building homes. One of these was Bishop William B. Howe, of the diocese of South Carolina. Whether any contest in naming the heights above the town, where homes were built, I do not know, but the fine name of Columbia was in time chosen, which is still used. Among early summer residents who were of the Church, were Dr. Francis LeJau Frost, and family, Mr. William G. Hinson, and Mr. Joseph S. Dill and Mr. Thomas Bascot, besides ones I have already mentioned. Dr. Frost donated the Chancel window of the Church, as also the baptismal font, and Mr. Hinson donated a window over the door. These and the nave windows are of stain glass, and given as memorials to the departed. There was no town of Saluda, as we know it today. Mrs. Patton, in her history of Polk County, tells of the town receiving its charter in 1881, a settlement growing about the railroad depot. The Church of the Transfiguration was built as a summer chapel, because those in the Church's ministry and others believed in fitting a place for their common worship, while here in summer. Credit is to be given to Mr. McCulloch, who is looked back to by those who knew him, or of him, as the leader of this group of church people. He was quite remarkable as a priest-builder. He both designed and built The Church of The Transfiguration, "his sons and others" helping, and "saw to the raising of the money" for it, as Miss Hattie Staton, his grandchild, tells me, to whom I am indebted for knowledge of the Church's history.



*Church of The
Messiah, Murphy*



*St. Andrew's,
Canton*



St. Francis Church, Rutherfordton



Holy Cross Church, Tryon

Miss Staton lives at Saluda. Mr. McCulloch's ministry was in South Carolina, and he was some seventy years of age in coming to Saluda.

The Church was completed in 1889. Mr. Frank Thompson gave the land on which the Church was built. How appropriate the site for it, overlooking the business part of town! The nave needed to be extended within a few years, so many were the worshippers. It is a frame building, of Gothic design, with a tall steeple, surmounted by a cross. Mr. McCulloch had designed and built other Churches, those at Union, Glenn Springs, Gaffney, and the Church of the Advent, Spartanburg, all in South Carolina, having been rector at these Churches. The carved work of altar and reredos at The Transfiguration was done by him and his son. "The top of the lectern was made from the leaf of the family's mahogany table which had gotten broken off in moving to Saluda." Mr. McCulloch was born in Winnsboro, S. C. had married Harriet Bell Hart, daughter of Major Derrill Hart, Wilmington, N. C. Mr. McCulloch was principal of parochial schools, one for boys and one for girls, at different times, while at Spartanburg. I quote from reminiscences of an aged friend of his, now gone to her rest:—"He was one of the finest characters I have ever known. I never saw him out of patience. He was one of the kindest, most cheerful, industrious men, never an unkind word—all was right with the world." He was priest in charge only for a short time at Saluda, moving to Walhall, S. C. when he retired. Different clergy would minister at The Transfiguration during the four months of summer, and, coming chiefly from South Carolina and Georgia and partly for vacation purpose, some bright minds decided to build two "Clergy Homes," one for those coming from South Carolina and one for those coming from Georgia. The purchase of land included several acres I quote from Mrs. Patton's history:—"When the Association was chartered (Clergy House Association) Dr. Frank L. Frost of Charleston, one of the most enthusiastic supporters, was President: Rev. E. N. Joyner of Saluda, Vice President; Rev. William S. Barrows of Asheville, Treasurer; and Dr. E. B. Goelet, a pioneer doctor of the little town, Secretary." This was in 1893 and the Association still exists, and the homes still used. The Church had been consecrated by Bishop Lyman on Sept. 1, 1891.

In a few years we find Rev. Charles Ferris of Holy Cross, Tryon, and Rev. W. S. Barrows of the Ravenscroft Associate Mission, Asheville, ministering occasionally at the Church at other times than during the summer. It was however about 1904 when important progress took shape in effecting an all-year round work of this Organized Mission, as its status was. Rev. E. N. Joyner of Holy Cross, Tryon, was priest in charge, giving occasional services. But the chief factor, apparently was the settling in Saluda of Dr. Ed. Goelet and his sister Julia. Dr. Goelet was proprietor of a drug store and his sister was a deaconess of the Church, having been set apart as such by Bishop

Horner in 1900. Ground and building for a library were given and erected thru the interest of members of the Church and others of the community. "Begun as a book shelf in the doctor's drug store, it had grown into a library." The library needed a building. "It was Miss Goelet's idea to use the library and the small house on the same lot as a center for parish work, and a school was carried on in the hall of the library for several years under the auspices of the women of the Church until the present system of public schools was begun. The workers for a time lived in the smaller house and instructions was given there in sewing, care of the sick, and other matters." Mothers' meetings were held each week. As many as eighty-one pupils are reported in 1906, in the Mission School. Deaconess Goelet died in 1908. Bishop Horner pays the following tribute to her, as appears in the diocesan journal for 1909:—"Julia Frances Goelet, who gave so much of her life and energies to the upbuilding of the Church and Mission at Saluda, is greatly mourned. This lovely Christian woman knew how to come close to the mountain people and help them, as very few have the gift of Grace to do. The whole of her life as a deaconess was spent at Saluda, where she ministered to the visitors in summer and to the mountain people in winter." She planned and was building the Mission House. On Aug. 15, 1910, there was a service of blessing of the library and school building as a memorial to Deaconess Goelet. Deaconess Parkhill carried on the work after that, being followed by Mrs. Clara Barber. This industrial work of the Church influenced the attendance of the Church's service and at the Sunday School, seventy-three pupils in this school one year. Number of volumes in the library is reported as five thousand, and that "its maintenance was due to voluntary contributions." In 1906 Communicants were given as sixteen.

In 1907 and 1908, Mr. Edmund Joyner, having become General Missionary in the Jurisdiction, had his brother, James, as assistant, a deacon, who gave much time to the care of The Transfiguration. Services were held each Sunday, and pupils in Sunday School and Mission School increased. In April 1908, the cornerstone of the Mission House was laid by Bishop Horner. But, while the schools continued under Mission workers, there was a vacancy in the pastoral oversight after 1910, for four years, when Rev. Cortez Cody, and Rev. W. B. Allen became in charge, the former in deacon's orders. Mr. Allen's residence was at Saluda. It was naturally a time of increased interest, services held each Sunday. This continued until 1921, when we find Archdeacon Griffith, another General Missionary of the Jurisdiction taking Saluda under his wing, but not for long. Mr. Allen was of English birth and education. Coming to Tennessee he was ordained there by Bishop Gailor of Tennessee in 1905, the same year marrying Frances Turner. His ministry had been in Tennessee, Virginia and Florida, before coming to Saluda. The following organiza-

tions are reported at The Transfiguration in 1921; Woman's Auxiliary, Junior Auxiliary, Altar Guild, Mission Guild, Manual Training Class and Library Guild. Twenty-eight communicants reported. And this brings us to a more recent period, following our becoming a diocese, to which I shall simply refer. I find recorded in diocesan journal for 1924 the names of Daniel M. Pace and Miss Bessie Blair, the first as clerk of the Vestry and the second as treasurer, names that have continued as familiar to members and others of The Transfiguration to the present day.

CHURCH OF THE REDEEMER—SHELBY

WE HAVE written of the last days of the first Church building, that is, we have referred to them, it becoming unsafe for use. We are indebted to the late Miss Emma Frick for a detailed account of the early history of the Church, and of the building of a new Church. She writes:—"The building deteriorated very rapidly in the next few years (i.e. after 1889) Rev. C. J. Wingate holding the last service in 1899." He reports that:—"The people have raised about \$80.00 towards a new structure. The members of the Mission are for the most part very poor." Five families are reported and eight communicants, as per diocesan journal. Mr. Wingate resigned in 1900, having lived in Marion and in charge of the Churches there, and at Rutherfordton and Shelby. Bishop Horner states in his 1900 diocesan convention address that, "We regret very much to lose Mr. Wingate from our District. He is an able man, and though much hindered at times from physical infirmity, he did faithful service in a difficult field." Rev. A. DeRosset Mears soon followed him at Marion, continuing to minister at Rutherfordton, Old Fort, and Shelby, living at Marion. He continued in charge of the Churches at these places until 1906. His previous ministry had been in Pennsylvania, Maryland and North Carolina.

Miss Frick writes:—"Rev. A. De Rossett Mears, being put in charge of the Mission came once a month to give a service to the Church people, the Baptist, Methodist and Presbyterian Churches lending their houses of worship, the Presbyterian most frequently. The first service in the new Church was held in February, 1903. It was a frame structure, having a good-sized chancel, and built at a cost of \$789.00, and located where the old Church had stood, corner LaFayette and Marion Streets. Number of communicants and families has increased slightly. Of the families the following are among ones recorded:—Major Harvey Cabiness and Miss Ida Cabiness, Rufus

Henry Faucette, Misses Emma V. Frick and Sarah Burton, and Mother, Mrs. Louise P. Jetton and children, Charles W. Robinson and family, Mrs. Catherine Waitte and Mrs. Hattie Waitte, Mrs. Carrie Curtis, Doris Curtis and George J. Browning. Miss Frick writes:—"it was due to Mr. Meares that we had this building." Without knowing, but having had charge of The Redeemer a few years later, while Mrs. Frick and her daughter, Emma, were living there, I should add that probably it was also due to the Frick family that "we had the building." The Church was consecrated July 22nd, 1906 by Bishop Horner, while the Rev. John C. Seagle was in charge, having followed Mr. Meares.

The Frick family had moved to Shelby about 1890, coming from Baltimore. Miss Emma Frick put her heart and soul into the interests of the Church of The Redeemer, superintending the Sunday School, acting as Treasurer, and in time serving as Sacristan, and when need be, doing the necessary church cleaning. I can speak for the years following 1910, when, associated with Rev. F. D. Lobdell at Rutherfordton, I would supply certain Sundays at The Redeemer. Others would assist Miss Frick in the duties of teaching the children and caring for the building. She made herself a friend to the children of the cotton-mill districts, as also to their parents. She was sympathetic to their needs whatever they might be. A commendation of her is found in an anniversary number of the "Shelby Daily Star," of Feb. 1940, in an article on the Church's past:—"One of the most outstanding figures in the Church's history, one who kept it going by sheer force of her personality, when times were thin and support of the church was meagre, was Miss Emma Frick. She worked tirelessly in behalf of the Church of The Redeemer for a period of 35 to 40 years, prior to her death in 1928, and deserved a large part of the credit for the erection and furnishing of the present Church." Her death occurred as a result of injuries suffered in the Central Hotel fire, where she was living.

Rev. John Seagle, to whom we have referred, was deacon in charge of St. Francis, Rutherfordton, when giving certain Sundays to The Redeemer, and continued to do so, while assistant to Rev. F. D. Lobdell, who had come as rector of St. Francis. Mr. Seagle had been ordered deacon in 1903, continuing as such for several years, before being ordained priest. He served for many years in the diocese, after leaving Rutherfordton. Father Lobdell and myself, while associated with him at Rutherfordton, looked after The Redeemer from 1909 to 1916, giving more frequent services than had been customary. The number in the Sunday School had increased thru the years, tho there was little growth in number of adult church members. Some former communicant members had moved away or died. Families that were attending in addition to ones already named were those of Dr. Harlan Shoemaker, Mr. Robert Louis Green, and E. F. Lybrand.

To be added to these in a few years were families by name of Wilson, Hammond, Price and Hudson. Father Lobdell continued as priest-in-charge for two years after 1916, to be followed by three priests serving the Mission for various length of years, Rev's. J. H. Griffith, W. B. Allen and S. R. Guignard, Mr. Griffith and Mr. Allen were at the time General Missionaries of the diocese, and Mr. Guignard was rector at St. Luke's Lincolnton.

ST. JOHN'S CHURCH—SYLVA

WE MAY say that the beginning of the Church at Sylva had its beginning at Webster. For it was evidently due to the interest and devotion of one man and family, Church members, that the Church got a start in Jackson County, in which Webster and Sylva were located. He was D. L. Love, whose home was in the Sylva neighborhood, and it was at his home where Bishop Lyman and Dr. Buel visited over a Sunday in the fall of 1879, holding service in the school-house at Webster, the County Seat, when Mr. Love and his niece were confirmed. He was of a native family, evidently, because of reference in "Historical Sketches" by Rev. F. W. Wey to the old homestead, near which was "Old Love Meeting House." After being confirmed Mr. Love and his niece commenced a Sunday School at the Meeting House and "The people took much interest in the services and the Sunday School, which aroused the opponents of the Church to active opposition." This opposition was shown in preventing Dr. Buel from using the school-house at Webster, where he had been coming for services once a month, and so services were continued at Love's Meeting House. According to Mr. Wey's story, the Methodists taking possession of the Meeting House prevented the use of it by our Church people, and it seems that services were discontinued for a few years, the members making Communion at Cullowhee and Waynesville, when possible. But the earnest devotion of Mr. Love to his Church, and no doubt encouragement received from Dr. Buel and later Rev. W. L. Barrows, who succeeded him in coming from Asheville for services at Waynesville and neighboring points, led to the opening of a room at Sylva for further services. This room was the second floor of a building erected by Mr. Love, who occupied the first floor for business purposes, and it was fitted up for use as a Chapel, and used as such for several years. This was in 1892. Dr. Buel having resigned because of ill health from his missionary activities, Rev. W. B. Barrows, of the Ravenscroft Associate Mission served the Mission in Sylva. He and following him Rev. F. W. Wey from Waynesville, continued to give services once a month on Sundays, with a celebration of the Holy Eucharist on Mondays. Evidently, as a

result of Mr. Wey's efforts, a Mission day-school was started, which continued after his time. During Mr. Stone and Mr. Sutherland's ministry, coming from Waynesville in 1903, seventy-five pupils are reported in the Sunday School and sixty-five in the day-school. Mr. Love had enlarged the building that was used for a Chapel, and "prepared the second floor as a dwelling for the teachers. The first floor of the main part is to be used for our Chapel, the chancel of which, when not in use, will be shut off by a folding partition." So the work continued through Rev. Walter Hughson's time, tho the Mission day-school is not reported in diocesan journals.

The Church, a small frame building, named St. John's, was built about 1912, on land given by Dillard Love. Rev. William B. Allen of Waynesville Associate Mission was coming for Services once a month. The Church was valued at \$850.00. Besides the Love family, the families of Warren, Bumgardner and Reece were Church members. There were but few communicants, and the Mission was listed as Unorganized. Priests from Waynesville continued to come for Services. Little progress was made at St. John's for some years after 1916. I read that Jackson County was "a rich and Productive County in 1913. The people thriving and energetic." There was considerable mining, particularly in talc and nickel. Sylva is among the high mountain peaks, and some fifty miles west of Asheville.

EARLY DAYS OF HOLY CROSS—TRYON

IT WAS in the 1880's that definite progress was made in our part of the diocese in gathering people together in congregations and in the building of Episcopal Churches. It took some years in this part, as in other parts of the South, to recover from the devastating effect of the Civil War. The railroad had been built in 1876 from Spartanburg to Tryon, and later up the mountain thru Saluda gap to Hendersonville. Besides Holy Cross, Churches were now being opened at Brevard, and Bowman's Bluff in Henderson Co. and further west at Franklin. The founding of Holy Cross was due to the efforts of an energetic evangelist, Rev. Milnor Jones, a deacon, who continued a deacon thruout his ministry. He had been ordained in 1876 by Bishop Howe, of S. C., and had assisted his father, a priest, at Glenn Springs, S. C., and had been rector of the Church of The Advent, Spartanburg, before locating at Tryon. He was married and had children. The Church of The Holy Cross was opened for services in 1884. It was a frame building with cupola over the front entrance. A picture of it hangs in the sacristy of the present Church building. Tryon at that time was a place of several scattered homes, already at-

tracting people "from outside" to settle here because of the climate and loveliness of the scenery. There were a few stores on the present Trade St., Tryon Hotel, what is now Oak Hall, had been opened.

The old Church valued at \$200.00 was built on the site of the present Church. Tryon and Polk Co. was a fertile field for Rev. Milnor Jones, whose forte was to seek those of the country-side who would give an ear to the Christian Gospel. So we find him opening preaching stations at Mill's Spring, Huggins School House, Riverside, Green River Cove, the Ridge, Weston's Saw Mill, even on "The summit of Tryon Mountain," and at "The Cross Roads," where a log Church was built. A previous sketch that I have written about him describes his character, and also his ministry in the diocese after leaving Tryon in 1889. He was not a well man while at Tryon, and had assistance for short periods of other clergymen, and there were clergy in residence for short periods for the years 1890-92.

Rev. Charles Ferris became rector in 1893 and continued until 1905, being rector emeritus until his death in 1910. He was married and built and lived in the house, later somewhat altered, occupied now by the Calhouns, Melrose and Laurel Ave's. By the parochial report in the diocesan journal there were 16 families belonging to the parish when Mr. Ferris became rector and 22 communicants, and 25 families and 40 communicants at the close of his rectorship. Among these early members we find the names of Bland, Searles, Allston, Woodson, Wilcox, Lindsey, Thurstan, Pettigrew, Holmes, Smith, Grady, Bacon, Kennedy, Erskine, Doubleday and Pearson. Services were held each Sunday, and 106 services on the week days, according to one year's journal report, 96 according to the report for another year. Thirty-three to forty seem to have been the number of Sunday School scholars. The rector's salary was about \$200.00. In his first diocesan report, Mr. Ferris states that "the people are very poor and very ignorant but intelligent and anxious to learn," which evidently refers to those attending Church and Sunday School other than some members whose family names I have given above. Miss Helen Carver, an old resident of Tryon, who has recently died, has told in the local Tryon papers of Mrs. Ferris' knowledge as a dietitian. She believed in the nutritive value of the peanut. And the Ferrises kept a herd of goats, believing in their milk for a good diet. Miss Carver has written that "Mr. Ferris was a typical gentleman of the old school with a touch of saintliness comfortably offset by a keen sense of humor." Rev. E. N. Joyner, who succeeded Mr. Ferris at the Church has written that the latter "gave willing and valuable assistance as rector emeritus, whenever he could, and was always a ready friend to both rector and congregation, and the dignity and purity of his character have been a blessing to the parish and community."

The congregation of Holy Cross became an Organized Mission in 1894, and a parish in 1899. It was during Mr. Ferris' rectorship that

the present Church was built in 1903, and at a cost of \$1800.00. It was consecrated in 1907. Rev. Edward N. Joyner became rector in 1905 continuing until 1909. He was married and had had two children, a son and daughter. He was born in 1847 at Marlboro in Pitt Co., N. C. He had exercised his ministry at Hickory and at Pittsboro, N. C., and at Rock Hill, S. C., and had had charge of all the missionary work among the negroes in S. C. with title of Archdeacon, before coming to Tryon. While at Tryon he took care of the Church at Saluda and was also appointed by Bishop Horner as General Missionary in the mountain section of the Missionary District of Asheville, this making it necessary that he have an assistant for the work at Tryon, who was none other than his brother James, a deacon. The communicants at Holy Cross in 1908 numbered 42, Sunday School pupils 36. The rector's missionary zeal showed itself in the starting of The Box-factory Mission at Lynn, nearby, which lasted several years, land being donated by Mr. and Mrs. C. E. Erskine, and a building erected where a kindergarten, industrial classes, night school, Sunday School and Sunday afternoon services, all under the direction of resident women workers, made up the activities of the mission. And Mr. Edmund Joyner's love for the Colored Race saw to the development of a Mission for them in Tryon. A log Chapel not far from Holy Cross Church had been built for them in 1888. With the interest taken by Mr. Edward A. Embury of Tryon, in this Mission, who donated three acres to it in another part of town, a good sized building was erected in 1906, which is still used by the congregation, called the Mission of The Good Shepherd. A day-school, including industrial classes, was started, which continued for many years. A report in the 1907 Diocesan Journal lists as many as 100 pupils. For a time the school was under the public school management.

ST. JOHN THE BAPTIST CHURCH—UPWARD

AGAIN credit must be given to that missionary Rev. Milnor Jones for planting the seed that grew into the Mission of St. John the Baptist. His journeys from Tryon into the mountain country brought him to Gilreath's Cross-roads, (now Upward) as it did to Whitesides, where St. Paul's, Edneyville, also grew into a mission. Whether the Gilreath family entertained him, I do not know, but it is very likely, as one of the sons, George prepared for the Ministry at The Ravenscroft Training School in Asheville, and was ordered deacon in 1891. It was Rev. Thomas C. Wetmore, as rector of St. James, Hendersonville, who started an organized work that developed into the Mission of St. John the Baptist. We have a report of Bishop

Lyman, who was the bishop of the North Carolina diocese, of Aug. 1892, that he and Rev. W. S. Barrows conducted a service "in a school-house, also used as a chapel, when I confirmed six persons and addressed them. I then went one mile farther and in a private home confirmed a sick person." In two years 1894, Mr. Wetmore had come to Hendersonville, and in his report of 1897 he says that:—"At Gilreath's Cross Roads we will soon have completed a suitable and attractive Church building." And in his next report he says:—"The Church was consecrated by the Bishop on the 24th day of August, 1898. The people are much interested in the Church and all services are well attended. The money which is to pay for the building was contributed by friends of the mission here and in the North. A school house near-by the Church is almost completed." Bishop Cheshire was our bishop at the time. Mr. Wetmore was young and energetic, and his reference to friends in the North contributing doesn't include the story as I have had it told me of his braving that financial center, the New York Stock Exchange, whose members gave him five minutes to make an appeal for his missionary work, and handed over to him \$500.00. I read in the diocesan journal, that that was the cost of the chapel. Mr. Wetmore was able to give only one service a month to St. John's, and he left as rector at Hendersonville in 1900, to start the School for boys at Arden. Only six communicants are reported at St. John the Baptist. However, the continuance of Church work at Gilreath's needed to wait until Rev. R. N. Willcox came as rector at Hendersonville in 1902. Rev. E. E. Edwards served as rector at St. James in the interim, but found no encouragement in visiting at St. John's.

We have written of Mr. Willcox's ministry while Rector at St. James, including his care of the mission at Upward, as the place came to be called. There were only two or three present the first Sunday that he arranged for a service, but after that the Church was well filled, as I have read. He was considered an attractive and forcible preacher, and withal a lover of people, willing to help in times of sickness and home or family needs, so well as in matters of the spiritual life. As an instance of the former, a child of an Upward family died of a malignant form of dyptheria, "and to protect the rest of the family, despite sleet, rain and cold, a grave was prepared and the child buried by lantern light." Mr. Willcox brought many to confirmation at St. John's. Of the families, of whom members were confirmed, I find the names of Blackwell, Jones, Ballard, Stepp, Gourdin, Surett, Arledge, Thompson, Hoots, Cox, Case and Shipman. Upward was a somewhat larger and more self-sustained settlement, it seems, than it is today. And to meet the need of children's schooling, a house was purchased, not far from the Church, where women as Mission workers lived and taught in the school house. It was called the Mission House, where a Church family lives today, tho no Mission worker. The first workers

were Miss Louise Webb and Miss Winfred Dalziel, to be followed by Miss Elmira Foster, Miss Mollie Haydock and Miss Wilhemina Ehman, the last continuing for several years. Rev. Cortez Cody, then a lay-reader, and postulant for Holy Orders, acted also as a teacher of the school, in an interim between the women workers. Number of communicants in 1907 was fourteen, Sunday School pupils sixty-six, and Mission School pupils forty-nine—Surely a successful work of the Church. To show conditions of those days, Miss Webb reports in a survey of the Mission Schools of the Jurisdiction of Asheville in 1908:—"During April of each year I have lost some of the older children as it was absolutely necessary for them to work on the farms. Many of them rather than leave school entirely have gone to work at daylight, returned home for dinner, come to school for the afternoon session, and hurry back to their work again, staying in the fields till dark to make up for the time they took off to go to school." Communicants had increased during Mr. Willcox's time to sixty-one, as reported. On his leaving the work in 1917, and Father Farnum taking charge, the number of services increased considerably, as he went to St. John's every Sunday, and stayed over to celebrate Holy Communion often on Monday. In October, 1920, it is stated in the St. James' Chronicle that "after seven years of hard and self-denying work Miss Wilhemina Ehman gave up the work at Upward in early September . . . She expects to return to her old home in Newark, N. J." Miss Louise Foster, who had been a mission worker in the Jurisdiction, followed her at Upward. In 1923, work was begun on the new Church, about which we have written in a sketch on St. James', Hendersonville. A very interesting matter was the securing of furniture, timber, benches, bell, and the "fine leaded windows," from the dismantling of Gethsemane Church, at Bowman's Bluff, on the French Broad River. "This building had fallen into disrepair and no services had been held there for approximately twenty-years." Am quoting from St. James' Chronicle. I am told the stain-glass windows were English glass. There were at this time thirty-seven communicants reported and thirty-five attending Sunday-School.

ST JOHN THE BAPTIST—LOWER WATAUGA

ST. JOHN The Baptist Church was built in 1860 thru the interests and efforts of Rev. William West Skiles, and was consecrated by Bishop Atkinson on Aug. 22nd, 1862. We have spoken of Mr. Skiles in writing of Bishop Ives and the Mission work at Valle Crucis. After the school for the training of men for the ministry was discontinued there, Rev. H. H. Prout and Mr. Skiles continued to

carry on the Mission interests at Valle Crucis and thru Watauga County. Mr. Prout soon left to become rector at St. James Church, Lenoir. Mr. Skiles stayed on until his death Dec. 8th, 1862. He had been a ministry of many years at Valle Crucis and thru the neighboring mountain lands, a ministry of a deacon of the Church. Being left alone in a large field, he never faltered in his ministry to the near and the distant ones of the flock. "Henry" was the faithful horse that carried him. While he kept an office and his library at Valle Crucis, he made his home with Mr. George Evans, formerly the overseer of the farm at Valle Crucis, and who now lived on Lower Watauga, a mile above where St. John's Church was built. Services had been held in homes of the neighborhood for several years. The building of a Church was dear to Mr. Skiles' heart. The story of how it was done by the people of the neighborhood, under Mr. Skiles plan and direction, is most interesting. It is told by Susan Fenimore Cooper in the valuable book of hers: "William West Skiles," a Sketch of Missionary Life at Valle Crucis. The location of the Church was "very pleasing, on a high bank, whose base was washed by the clear musical waters of the Watauga, while fine mountains, still clothed with broad reaches of the ancient forest, looked down upon the quiet spot." The site was six miles from Valle Crucis. The Church was a frame structure, and the cost of building, in addition to the labor, given freely, was \$700.00. Mr. Skiles' wish to have simple windows of stain glass was gratified thru a gift of them at reduced price by a Mr. Sharp, the skillful artist in New York. So Miss Cooper relates. She tells how Mr. Skiles left after the Consecration of the Church with Col. Palmer, whose home was in Mitchell County, and because of his call to War Service, had asked his friend to stay with his family. Mr. Skiles was in failing health and died at Col. Palmer's home. He was only fifty-years of age. His body was brought back and buried by the Church he had so devotedly loved and helped to build.

The Mission of St. John the Baptist has continued to this day, the original Church still standing and in good repair. Bishop Atkinson in his Convention address of the year 1863 says:—"Mr. Skiles was one who all loved and honored for his humility, his self-denial, his diligence, his affectionate temper towards his fellow-men, his unwearied zeal in the service of his Master" . . . "He was a true Missionary, humble, patient, laborious, and affectionate, not despising the day of small things and still less despising any human soul, however rude, sin-stained and ignorant that soul might be." There were several years when the work of the Mission seemed to have lapsed. It was not until the revival of the Mission work at Valle Crucis in the latter part of the century under Bishop Cheshire that we find reports of services held at St. John's. Mr. John Seagle, in charge at Valle Crucis, while still a lay-reader, reports nine communicants in 1898, twelve in Sunday School, and services held twice a month. And the work

continued under the Associate Mission of Valle Crucis after Bishop Horner became bishop. We read in a report to diocesan convention of 1911 that communicants numbered twenty-one, and twenty seven in Sunday School. Bishop Horner had been making visitations to St. John's, and confirming. We read, at the time, of Mr. James Thomas as treasurer of the Mission, who was to continue as such for several years. A notice of his death, which was in Dec. 1923, was given in a leaflet of the Valle Crucis Mission School, which speaks of him as, "one of the oldest and most widely known and beloved Churchmen in Watauga County. Mr. Thomas was closely associated with the Episcopal Church in Watauga County. He was for several years the Treasurer and animating spirit of St. John's Church. He remembered Father Skiles and the Rev. Milnor Jones. He was ever a loyal, lovable and sympathetic friend to the ministers of the Church."

GRACE CHURCH—WAYNESVILLE

REVEREND Frederick W. Wey began his ministry at Grace Church September 1st, 1894, continuing until 1900. But like other ministers of those days his ministry extended beyond one place, as he was in charge of Church work in Haywood, Jackson, Swain and Cherokee Counties. And there was no auto then for travel. From the report of statistics he seems to have done his duty to Grace Church, as regards Church Services, 67 on Sundays, and 94 on Week-days, with 26 Holy Communion Services, this during his first complete year. And the next year about the same, Week-day services, 107. Mr. Wey published a pamphlet in 1897, called "Historical Sketches," of the Missions under his charge, that at Waynesville included. He speaks of the number of persons coming there "for rest and recreation," who "in most cases have left Church and religion at home." The place had already attracted tourists, because of climate and lovely setting of the mountains. Some eight-hundred people were counted as the town's population. In his diocesan reports he gives commendation to the Woman's Auxiliary, in one report:—"Much of the financial part of the work has been done by the few members of the Woman's Auxiliary, who have raised by their labors \$50 for my support, the entire assessment and part of the current expenses." In another report:—"The Woman's Auxiliary, as in former years, has borne most of the financial burdens of this congregation, and they have accomplished more this year than ever before, and that without fair or festival." He reports that "The ladies of the congregation have purchased and placed upon the altar a beautiful brass memorial cross, in memory of

the late Rev. Dr. Buel, who had long and faithfully ministered to them." We have spoken of Dr. Buel's ministry at Grace Church in a previous Sketch. A parish day-school was started in time, Mr. Wey reporting that "we have just completed a school-house, two stories high, the lower floor divided into class rooms, with movable partitions, so that it can be used for parish purposes. The upper story is for teachers' living rooms." Soon after Mr. Wey's coming to Waynesville, Mr. Joseph N. Benners died, who had been the Warden of Grace Church, and Superintendent of the Sunday School at Micadale. Mr. Wey reports that, "He never failed to be at his post of duty until infirmity of age and sickness compelled him to keep his bed."

For another six years after Mr. Wey resigned in 1900, Rev. Edward S. Stone became rector of Grace Church. The status of the Church changed on his coming from an Organized Mission to a parish. There continued to be frequent Services, week-days as well as Sundays and numbers of communicants increased considerably. He had Rev. George J. Sutherland associated with him, and they ministered to the Churches in Micadale, Cullowhee, Sylva, Murphy and Bryson City. I notice that those at Micadale, Cullowhee and Murphy became Organized Missions. Mr. Stone was from Vermont, where his ministry had been. He was married, his wife Ellen C. Burt, also from Vermont. He returned to Vermont on leaving Waynesville. We have spoken about Mr. Sutherland in other Sketches, who also left the work, transferring to Connecticut, but returned later to our diocese. Rev. Walter Hughson followed them at Grace Church, who had been rector at Morganton. He had Rev. Hervey C. Parke associated with him.

Rev. William B. Allen was rector for two to three years, after Mr. Hughson. He continued the more frequent Services at the Church, as he found were being held, and number of communicants was increasing. We have written about Mr. Allen in the Sketch on The Transfiguration, Saluda. Members of the vestry during these years included John N. Shoolbred, James W. Reed, James E. Hyatt, J. S. Bohannon, Edward T. Hodson, James R. Bush, James B. Carraway, and Everett B. Camp. Rev. Albert New became rector in 1915, continuing for many years. He was of English birth, and educated and entered the ministry in England, was married. He had served a few years at Weldon, N. C., before coming to Waynesville.

Mr. New was not canonically transferred to the District of Asheville for a year or two after taking charge of Grace Church, when in reporting this to the diocesan convention the bishop expressed the wish that he may continue "for many years in charge of the work at Waynesville, where he is greatly loved by his people." He followed the bishop's wish, continuing for twenty-three years. The vestry in 1916 were John N. Shoolbred, James W. Reed, James E. Carraway, Ira L. Council, Clarence W. Miller, W. L. Hardin, and Edward T. Hodson. Fifty communicants were reported at this time. There were

frequent number of Services as the rector was not appointed to serve at Mission places. Later, he had the charge of St. Mary's, Micadale. A new organ with electric motor was dedicated in 1918, at a cost of \$1200.00, and in 1922 a Parish House was built at a cost of \$5000.00. In 1928 the parish kept its fiftieth anniversary of the laying of the cornerstone of the Church, at which time Mr. New gave an "Historical Address," of much value regarding the history of Grace Church. The vestry had changed over the years, and was enlarged, consisting now of John N. Shoolbred, Chas. R. Thomas, E. B. Camp, C. W. Miller, Jr., I. L. Councill, Edward Lock, R. N. Barber, D. D. Perry, D. A. Baker, Alden Howell, Jr., and William A. Band. There were a Woman's Auxiliary, Mrs. D. A. Baker, president, and a Parish Guild, Mrs. E. B. Camp, president. There seems to have been no growth of number of communicants during these years of Mr. New's rectorship.

GRACE CHURCH AND MISSIONS OF WAYNESVILLE

I HAVE referred to Rev. Hillhouse Buel in writing of the Ravenscroft Associate Mission, centered at Asheville, and of his having the charge of the Diocesan Training School for the ministry there. He was also as active and zealous a missionary as Rev. John A. Deal, coming to the western section of the N. C. diocese in 1872, four years before Mr. Deal came. These two were founders of Churches. The Church at Waynesville, called St. James, had already been built and the parish admitted to the diocese, though having lost its diocesan standing when Dr. Buel began ministering there. He lived in Asheville, going from there into the mission field at Waynesville and other points as Mica Vale, Cullowhee, Forks of the Pigeon, Webster, Love's School House, and even so far as Brevard. It was during the decade of 1880 that Churches were built at some of these places. St. David's Cullowhee was begun in 1883. Bishop Lyman in his Convention address of 1885 writes, "I spent Monday, Aug. 25th visiting small families in the neighborhood and inspecting the neat brick Church in course of erection there. The site is a very beautiful one, near the base of a mountain spur, and overlooking the lovely Cullowhee valley. We have an excellent field and the manifestation of a very kindly spirit on the part of the population." The corner-stone was laid on Dec. 22, 1883, the lot having been given by Mr. D. D. Davies. The Church was not completed for some years being consecrated in 1892. In Bishop Lyman's address, from which I have quoted, he writes of the travel difficulties of those times. On his way to Cullowhee, Dr. Buel with him, journeying from Charleston, Swain Co., he says, "when passing over a spur of the mountains, we came upon a siding, rocky bed and the carriage

turned completely over into a deep hollow on the right side of the road. The horses very providentially stopped at once or we might have received serious injuries. Dr. Buel escaped unhurt, but I was stunned by the fall and received some bruises and a heavy strain." They got the carriage back on the road and started on again, securing another at Webster where they reached at night.

St. John's Church at Webster was begun in 1883, the Methodist Church being used for services until it was finished.

A Church was built at Mica Dale, begun in 1882, completed in 1886, "a very attractive little Church and a school house so joined to it that when more room is required it can be thrown open as part of the Church." First named "Grace Chapel in the Mountain Valley," it was later named "St. Mary's." Dr. Buel reports of Mr. and Mrs. Gleason as helpers at this Mission that "in all his ministerial life he has never had more single-hearted, judicious and earnest helpers in his work than Mr. Gleason and his excellent wife." A parochial school was conducted here for several years, Miss Mary B. Skellie doing valuable work as a teacher. The Church and adjoining school building were valued at \$2,000.00.

The building of St. Phillip's Church, Brevard, was begun in 1882, used in 1885, and consecrated some years later. Twenty communicants were reported in 1888. Bishop Lyman writes of the "long and wearisome mountain drive" to Brevard from further up the mountains driving from Cashier's Valley. At one time he writes "we were placed in great peril by encountering a swarm of yellow jackets which nearly covered our horses. They became frantic and unmanageable and we feared every moment a plunge over the precipice at our side. But a kind providence guarded us and we escaped without accident or injury." The decade of 1880 brought railroads into the mountain country, up to Hendersonville from S. C. and to Asheville from the east. A railroad reached Waynesville in 1882 and Brevard in 1895. Yet travel by horses and buggies and over poor roads continued well on into the next century, autos being little used until paved roads were put through.

We read of Rev. W. S. Barrows, who was teaching in the Ravenscroft School for Ministry at Asheville, meeting people for Service in Sylva in 1891 where there were ten communicants, and where a site had been offered for a Church. And in 1893, "a Chapel or Hall, which is over a store was used for the first time on 3rd Sunday after Easter. Mr. Dillard L. Love, who is about to begin Lay Services is indefatigable in his efforts to advance the interests in the Church in Sylva."

THE CHURCH OF OUR SAVIOUR—WOODSIDE

THIS was one of the Missions started by Dr. Wetmore, the rector of St. Luke's, Lincolnton. It was on the plantation of Dr. J. M. Richardson, a physician, and some miles west of Lincolnton. He and his family were members of St. Luke's parish. Dr. Richardson had already organized a Sunday School and built a chapel, a frame building, which "at first was for the slaves of the Woodside plantation, but later became a mission for the white people of the community." I quote from the pamphlet printed at the time of 100th anniversary of St. Luke's Parish. On Dr. Wetmore's accepting it as a Mission of the diocese, he was able to visit it for a service only once a month, of a Sunday afternoon, this beginning in 1882. In his first report of the work of the Mission he gives eighty-one as Sunday School pupils. My old-time friend, Rev. Norvin C. Duncan, who lived as a boy on his father's farm, not far from the chapel, has pictured to me something of those early days at Woodside. The Richardson's plantation was extensive, and with the number of the negroes on the place, was a reminder of older days. I read that as the work of the chapel grew, half of the number of communicants were of the negroes. Dr. Richardson died May 22nd, 1886, and the following tribute to him is given by his rector, in his report in the diocesan journal:—"In the death of Dr. J. M. Richardson, the parish has sustained a great loss. He was Senior Warden and Lay Reader and withal a man of exemplary life. It deserves to be placed here on record, that notwithstanding a large medical practice, the doctor never failed except once (and then the reason was urgent) to act as Lay Reader when his services were so required during the years he held that office."

Mrs. Richardson and her sister, Miss Ida Ramseur, and her daughters, the Misses Malvina, Lila and Julia, were all equally interested in the Mission and in doing good works for others. Confirmations were being administered, as Bishop Lyman visited the Mission. In 1884, he reports holding the Service on the grounds adjoining the Church, as "the building was undergoing enlargement and improvement and promises to do a good work for that neighborhood. The active zeal of a few members of the Church there is producing very happy results." Eleven persons were confirmed at this time. Of a Sunday night two years after the Bishop confirmed six persons. In a few years a parish day-school was started, which met in the chapel, the chancel being curtained off, Miss Ramseur and the "Richardson girls," as they were called, teaching. The public school did not meet the required needs of children's education at that time. Mr. Duncan, who attended the parish school, speaks of the useful library the school had. Number of pupils at first is given as 20 in the diocesan reports, the number increasing after. The School continued for some years.



*The Church of
The Transfiguration,
Saluda*



The Church of the Transfiguration, Bat Cave



Church of St. John The Baptist, Upward



Holy Cross Church, Valle Crucis

After Mrs. Richardson's death and her daughters moving elsewhere, the work of the Mission, which had become an Organized Mission was continued by members of St. Luke's congregation and its' rectors, who succeeded Dr. Wetmore, Rev. D. T. Johnson, Rev. W. R. Dye, Rev. C. E. Bentley and others, Mr. and Mrs. J. B. Smith, of St. Luke's, "devoted many years of faithful service in maintaining the Sunday School," and Mr. John Peeler, of the local community, "has been for many years a faithful Lay Reader. He began reading for the Sunday School when only a boy, and carried on through many years as Lay Reader." He has represented the Mission at diocesan conventions, and is still at the age of 84 an attendant at the Mission Services.

Two others of the Church's ministry besides Rev. N. C. Duncan, Rev. Boston M. Lackey and Rev. Charles Hoffman came from families of the Woodside community. Mr. Lackey is the well known rector of St. James' Church, Lenoir, in our diocese, and Mr. Hoffman became rector of St. Peter's Church, Charlotte, N. C. in 1895. Those, as several others who entered the ministry from St. Luke's, had come under the guidance and influence of Dr. Wetmore. As Mr. Duncan has written in regard to his religious experience:—"He drew us children to him by the strong cords of love, and the bonds of a genuine human understanding and sympathy." The number of communicants increased thru the years, Bishop Cheshire making visitations to the Mission. As Mr. Duncan has also written: "The influence of the chapel (Our Savior) upon the community has been remarkable. It is a sacred spot to many, and grand-children now attend and love the Chapel, because of the spirit and tradition of those who attended long ago." There is a cemetery beside the Chapel which is a brick structure, erected in 1941, having re-placed the old building.

ABOUT MR. MILNOR JONES

THE CHURCH in the western part of North Carolina continued to grow in some of our towns after Civil War days, and "Mission" congregations established in some outlying places. This was during Bishop Atkinson's time, the third bishop of the diocese of N. C. It was about the time that Bishop Lyman, who had been the assistant bishop, succeeded Bishop Atkinson, that is in 1881, that a missionary, an ordained deacon, one Milnor Jones, began to preach the Gospel in the unexplored field of Polk County, unexplored as yet by the Episcopal Church. If anyone deserves the name of Evangelist, he surely does. After being trained for the ministry at the Sewanee Theological School, and ordained deacon in 1876 by Bishop Howe, of South Carolina, he gave himself to the preaching of the Gospel. His

father being in charge of the Church at Glenn Springs, S. C., he assisted him for two or three years, and then became rector of the Church of The Advent, Spartanburg, S. C., near-by, but only for a year or so, although continuing for a year and more longer to hold services and preach at places where he had begun to minister while rector of the Advent. This he did on week nights. Mr. Jones did not fit into the organized work of parish life. His forte was in gathering groups of people together, preaching to them the word of Salvation, and administering baptism in the name of The Lord Jesus. He also brought many to receive confirmation. He started Sunday Schools.

So the need for the Gospel in Tryon and adjoining country called him over the South Carolina border. He began the work of what is now Holy Cross Parish, Tryon, building a Church there, and spread his labors on weekdays, as well as Sundays, over the countryside. Tryon, Mill's Spring, The Cross Roads, Huggin's School House, Riverside, Green River Cove, The Ridge, Weston's Saw Mill were regular preaching stations. Occasionally, he preached elsewhere, as at "The Block House Distillery" and "The summit of Tryon Mountain." A log church was built at "The Cross Roads." These were days of horseback, buggy, and pole-teams, and we can imagine the roads. Later names were added to his reports to the Diocesan Convention, Bat Cave, Whitesides, Seagles, among others, which shows that he had gone far a-field.

He labored in Polk and adjoining counties for eight years. It was at this time that Bishop Cheshire, of North Carolina Diocese, became acquainted with him. He was not yet a bishop, but the rector of St. Peter's Church, Charlotte, and made an official visit on Deacon Jones. Later, as Bishop, he appointed him in charge of the Valle Crucis Mission with Watauga, Mitchell, and Ashe Counties as a missionary field. The Valle Crucis Mission needed reviving. Mr. Jones pursued the same practices of his ministry as we have referred to, preaching week nights as well as Sundays throughout his field, wherever he could get a hearing, and baptizing and preparing some for confirmation. Bishop Cheshire made visitations in this field. He had high regard for his deacon and a love for him. It is from his reminiscences of him, in pamphlet form, that I have gotten most of my information. It was due to Bishop Cheshire as well as to Mr. Jones that the Mission work at Valle Crucis was re-established, and a Mission House erected in 1896. A parochial school was again started. Rev. Samuel F. Adam followed Mr. Jones in charge there.

Going on to Beaver Creek in Ashe County, Bishop Cheshire's story of his efforts to hold a Service there reveals the hardships of our Church pioneers and some of the characteristics of Mr. Jones' evangelism. The Episcopal Church was unknown to the majority of the people. Certain families, especially the Hamiltons, were favorable to the Church. "He had set forth in his preaching his conception of the

history, character and claims of the Church, and its essential superiority to all modern organizations, and had not failed to give very free expression to his unfavorable opinion of the Baptists and Methodists." Bishop Cheshire came for a visit of a Sunday, for purposes of Confirmation and Holy Communion. He held a service the Friday night before in the Academy Building, which our Church had rented for Mission purposes. On Sunday a crowd of men gathered in front of the building, and prevented the Bishop and Rev. John Seagle, then a layman, from entering. The Bishop's tact prevented any riotous outbreak and the services were held on the lawn of Rufus Hamilton's home.

Mr. Jones was of vigorous intellect, of friendly nature, beloved by the country people, rough and ready in his ways, and loved argument and controversy. He laid foundations on which others have built. He was married and had children. He was of ill health when he left our field, and died in California.

ABOUT MR. DEAL

WE HAVE written of the Churches Rev. John A. Deal founded or helped to found during his ministry in the western part of the Jurisdiction of Asheville, while we still were part of the diocese of North Carolina. In a paper read before the Waynesville Convocation of the Jurisdiction, which met in Asheville in May 1899, he speaks so frankly about his field and the difficulties of carrying on the Church's work there that we shall quote from it, thereby learning something of the character of this saintly missionary:—

"The first and most apparent difficulty comes from the fact that the Church appeared on the scene of action, here, at least sixty years too late. Among the first settlers were Baptist, Methodist, a few Presbyterians, and fewer Episcopalians. The Methodist Circuit Rider, the Baptist Preacher and the Presbyterian Parson followed their pioneers to watch over and minister to them. But the Church seemed to know nothing of the movements of her children, or could not or would not send Shepherds out to care for these scattered sheep. Time passed on. The wilderness developed into farms, settlements, villages. School houses were built, which also served as places for public worship until better provision could be made . . . For all these past years they have had the ground to themselves with full freedom to develop their ideas of the righteous life . . . But if anyone will look upon the conditions here, he will find that something better is surely wanted. The want is manifested in the lives of the people, though not often do they

acknowledge it . . . The condition of the public roads, the public schools, man's intercourse with his fellows, religiously and commercially,—all indicate that life is not exactly in accord with the Sermon on the Mount. The only course apparent to us is to show these people that we come among them for good . . . A missionary whose work lies in or near the city, or on the railroad, can do much more work, and with far greater ease than is possible to him whose work lies away from the railroad. In this latter case the missionary must travel on horseback, or in a buggy, over rough mountain roads. In the late spring, summer, and early fall, the roads are fairly good, but after the rains and freezes of late fall and early winter, they change rapidly from bad to very bad, and impassable."

Mr. Deal speaks of the extent of his field of labor, requiring many miles of travel, in order to give two or three Services at different places of a Sunday, and that "when the impassable roads hinder the missionary for one, not to say two or three months, the little enthusiasm generated in the summer is apt to die out." Mr. Deal speaks at length of the system he finds in the appointment of teachers in the public schools of those belonging to the Baptist and Methodist Churches, and using their influence in making converts among the children to the faith of the Churches that they represent, giving the teachers no blame for so doing, rather commending their zeal. The situation requires, he says, laymen and laywomen willing to live in the neighborhood where a priest is at work, and assist him, having meetings, Sunday School and otherwise, with the children and others. He suggests the possibility of a day-school. He speaks some true words—"Now if we have no purer Gospel to give to these people than that which is preached among them, if our Gospel has no power to develop purer and holier lives, if, in a word, the Church cannot help these people to help themselves, that they will rise to a truer and nobler manhood, then we had best make no effort among them. But if we believe that the Church stands for the uplifting of man, then we have a work to do among them. And the effort must be largely on our side till they find a way to use their powers which have long been dormant."

Mr. Deal appeals to the Jurisdiction to help its Mission work financially more than it is doing, while acknowledging the need of developing local support. He speaks of two dangers in the matter of support of Mission work, one, "Where the gains are so small as they are in some of our Missions, it is but natural for men to suppose that the workers are remiss, or that the work is not worth doing. The workers soon learn, however, that the truest and only safe course is to haste slowly." The other danger:—"It is that we learn to depend upon these gifts (from outside the field) and thus fail to develop our own resources . . . An effort, strong and systematic, should be made to obtain the usual offerings, and something, either money or produce,

as a local salary for the missionary, from every organized mission in the District."

These words were spoken the first year of Bishop Horner's episcopate, he having been consecrated December 28th, 1898.

ABOUT DR. WETMORE OF LINCOLNTON

Written in 1948

AS I have stated in a previous sketch in this review of our diocesan history, it is about 100 years since the first organized work was begun in our diocese, and while we were still a part of the diocese of North Carolina. St. Luke's, Lincolnton, was one of the first congregations to form a parish. After about 20 years, during which time several priests had charge, the parish called Rev. William R. Wetmore as rector. His pastorate continued for 42 years, the last nine of which were after the western part of the state, which included Lincolnton, became the Missionary Jurisdiction of Asheville. Dr. Wetmore is still remembered by some of us living today. He became rector of St. Luke's as a deacon in 1862, Civil War days, at age of 27, being made priest at St. Luke's that same year. He had studied law at the University of North Carolina, after graduating there and also receiving Master of Arts degree, and was admitted to the bar in 1858. Deciding, however, to enter the sacred ministry, he studied at the General Theological Seminary in New York. He was born in Raleigh, his father, a Connecticut man, being at the time cashier of a bank there, and his mother of this state, being a sister of Judge Badger. He had married Miss Mary Bingham, of Mocksville, before going to Lincolnton, of which marriage three sons grew to manhood, one of whom, Thomas, became the founder of Christ School, Arden.

Dr. Wetmore is an example of the blessing that comes to a parish from a long pastorate, where there is an ever-continuing love for the flock of which one is an appointed shepherd, and a continual guidance of all, both young and old, from one generation to another, in the way of the Christian life. To these virtues of his ministry, Dr. Wetmore added a love for the town, the civic community of which his flock was a part. Dr. Wetmore's congregation at St. Luke's is spoken of by one who knew it well as of a democratic character. Members of prominent families in the community and state belonged as also those who would be called poor, and those of the negro as well as of the white race. He appealed in his ministrations to all men. One who was a boy at St. Luke's during Dr. Wetmore's later years writes that he "has never known a congregation in which the culture of the educated and the rich friendliness of the rural and mill folks so co-

mingled in a Christian fellowship," and "he literally fulfilled the injunction to visit the fatherless and widows and those sick and in prison; he was a regular visitor to the jail, and it is of common knowledge that many prisoners secured leniency thru his pleas."

The following excerpt is from the resolutions of the vestry after the death of their beloved pastor, "we desire to bear witness that in the forty-two years of his pastorate he never slighted his work or failed in his duty. The work he gave himself to do was more than ordinarily falls to the lot of two men, but he did it. The standard of duty that he held was high but he lived up to it, and his whole life was a spotless example of purity and unselfishness."

Dr. Wetmore's work for many years after coming to St. Luke's included teaching in Lincolnton Male Academy, conducted by himself and Prof. H. H. Smith. He was expert as a mathematician, and could read Latin and Greek as fluently as English, and being a practical teacher he would take his students into the fields for lessons in surveying. According to W. L. Sherill in "Annals of Lincoln County," Dr. Wetmore had a notable influence over many boys who attended this school. "He was a disciplinarian, who ruled by kindness, rarely by coercion." He was of a rugged nature, and could walk many miles, as he did at times when going to and fro in taking services at Mission Churches. He also rode horseback. He walked from Cherryville one Monday morning, ten miles, in time for school opening at 9:00 o'clock. Carrying his ministry to fields outside of Lincolnton; Dr. Wetmore established Missions and built Churches, St. Paul's, three miles from town, Our Saviour one mile, these in farming sections, St. Stephen's, among factory people, and St. Cyprian, for the colored people. I ministered and preached at the Church of Our Saviour afternoon of Feb. 3rd, this year, and can testify to its continued usefulness. Then further a-field our Missionary Rector held services at St. Mark's, Gastonia, starting the work there; St. John's, High Shoals, The Redeemer, Shelby, at Cherryville, and other places.

The worship of the Church was central in the fulfillment of Dr. Wetmore's ministry. The whole round of the Christian year, including its saints-days and fast days, was observed. "The Lord's own Service, the Holy Communion, always held its rightful position of primacy at St. Luke's thruout the years that Dr. Wetmore served the parish as priest," as one who knew, has written. Baptisms were always administered at a public service. The Church was always open thruout the day. There were eucharistic lights. Manuals of Devotion were given to communicants as aids to prayer. Dr. Wetmore was a true pastor of souls. He established the Sunrise Easter Service in 1865, continued to this day, "the whole town joining in the procession, preceded by crucifer." A most joyful occasion for him was the consecration in 1886 of the new St. Luke's, the tower and spire of the old structure being retained.

Chapter V

1910-1925

TRINITY CHURCH—ASHEVILLE

AFTER the fire that destroyed the Church in November 1910, a year elapsed before the corner-stone of a new Church, the present building, was laid, which was in November, 1911, and it was about two years later that the building was completed. Rev. H. Fields Saumenig continued as rector until 1912. Until the Church could be used, the congregation met in a Methodist Church building on French Broad Avenue, unused at the time. It was, of course, a very trying time for the Trinity congregation. Funds were however subscribed towards the rebuilding, the women of the parish holding turkey-dinners at the Y.M.C.A. and cake sales at the Oates building, and the members of the Brotherhood of St. Andrew staging a carnival for a week to raise \$3000.00 for an organ. "They did it too!" so is stated in the booklet published on keeping the 100th anniversary of the parish in 1949. The cost of the new Church was about \$60,000, a brick structure with tower, seating capacity 600. Mr. W. H. Lord, of Asheville, was architect, under the directing plans of the firm of Cram, Goodhue and Ferguson, of New York. One must admire the fine structure, with its beautiful altar, and windows representing so many of God's saints, the large chancel and commodious basement. In 1911 the communicants numbered 334, and I find this meant an apparent loss of one hundred or more, but explained in the diocesan report that it meant the dropping of those who had been kept on the list without being actual communicants. There was an interim before the next rector came, Rev. Wyatt Brown in May, 1913. It was an interim of some moment to the parish, which was under the temporary pastorate of Rev. C. M. Hall for part of the time. Father Hall, as he was known, had come to the mountains for his health, and finding work for Our Lord to do was accepted by the vestry. He left Asheville after Easter of that year, 1913, but was recalled to become the first rector of St. Mary's, Asheville. This was a new parish organized chiefly by members of Trinity. I find that Father Hall's teaching during Lent of that year resulted in addition of many to the number of communicants, at least I judge so. I speak of this so as to understand the report to the vestry by the senior warden given in October 1915, showing the good Christian spirit under the circumstances of the withdrawal of many of Trinity's members to form the new parish:—

"We of the vestry who cannot forget all that was done in the Lenten period of 1913, find it hard of course to clear our minds of prejudice, but when we recall that, after all, the gentleman at the head of the other Church in his own way is trying to do what he believes to be Christ's work, we should be ready to forgive and forget."

These were trying days for Trinity, as a report to the vestry of June, 1915, while Rev. Wyatt Brown was rector, states:—"We rejoice to see the Church coming out from these trying times stronger, more united and larger than ever before, while the loyalty of the congregation has been matched by the tact and devotion of our rector." Mr. Brown later to be known as Doctor and Bishop, was born at Eufaula, Alabama, and was ordained priest by Bp. Beckwith, of Alabama in 1909. He was married, and on leaving Asheville became rector of The Church of The Ascension, Pittsburg, and later bishop of Harrisburg, in Pennsylvania. Rev. Willis G. Clark, who succeeded him at Trinity in November, 1915, was also of an Alabama family, and was also ordained by Bishop Beckwith, this in 1908. He had been rector of St. Andrew's Church, Birmingham, Alabama, before coming to Trinity. On being recommended to Trinity it was said that "he loves everybody and everybody loves him." His salary at the time was \$3000.00.

The vestry during these years, tho not all serving at the same time, consisted of J. H. Law, Dr. Hall Fletcher, J. H. Lee, H. A. Miller, C. L. Minor, Vance Brown, P. R. Moale, Henry Redwood, F. W. Griffith, Haywood Parker and Joseph B. Green. The guilds of the parish were many and active. In 1918 Convention Journal we find the Branches of the Woman's Auxiliary numbering 112 members, the Junior Auxiliary 15 members, Little Helpers Auxiliary 116 members, Trinity Woman's Guild 64 members, Rector's Aid Society 67 members, Thompson Orphanage Guild 36 members, St. Hilda's Altar Society 17 members, Brotherhood of St. Andrew 15 members and Trinity Men's Club 150 members. The number of communicants in 1918 had increased to 650.

The lay-readers were active, going to near-by Mission places Sunday afternoons. General Martin continued as superintendent of St. Matthias' Sunday School. It is said that he exercised military discipline, would lead the singing, walking while singing, and "making the little negroes sing and behave themselves." There was need of a parish house at Trinity, which was built in 1921, at the cost of \$45,000.00. There was need of the vestry's borrowing, necessitating mortgaging the property, in order to meet the expense of building the Church and Parish House, which prevented the consecration of Trinity Church for many years. Mr. Clark continued as rector until 1926. In the diocesan affairs Mr. Clark was on The Council of Advice, while we were still a Missionary Jurisdiction, and on becoming a diocese in 1922 he was elected to the Standing Committee. He was also an Examining Chaplain of the Jurisdiction and Diocese during his whole

time as rector of Trinity. He was a delegate to the General Convention of the Church in both 1922 and 1925. On leaving Trinity he transferred to the diocese of South Florida. The bishop in his address to the diocesan convention referred to him as "a strong and efficient parish worker."

ST. MARY'S CHURCH—ASHEVILLE

THE beginning of St. Mary's, Asheville, is an interesting story; one quite distinctive from those of other Churches in our former Jurisdiction, and present diocese. It is the only parish that has been started within the geographical limits of another parish. Mission Churches have been so started under the guidance and continued care of a parish. Certain members of Trinity Church, Asheville, decided to form a parish in the growing Grove Park section of Asheville, and to do so they needed to obtain the consent of the bishop of the diocese and of the vestry of Trinity. This was given, the area of the new parish to be the section of the city, North of Hillside Street, and east of Merrimon Avenue. On June 4th, 1914 a meeting of those interested, for purpose of organization, was held at the home of Miss Annie C. Payne, 4 Van Ruck Terrace, and a vestry elected, Thomas Settle, senior warden, Reginald Howland, junior warden, and A. S. Guerard, H. C. Allen, and R. S. Smith, Robert Long being added to the vestry at a September meeting. The vestry called Rev. Charles Mercer Hall, who had recently resigned as rector of Holy Cross Church, Kingston, N. Y. to be their rector. He accepted. He had been supplying the previous Lent at Trinity Church, Asheville, in an interim when the parish was without a rector, and so was known by those who started St. Mary's. Like others in those days, he had come to Asheville for his health. He evidently had a quick recovery of health. After completing his time at Trinity, he went back home, to Esopus, N. Y. He had married Miss Bertha Parker, daughter of Judge Alton B. Parker, with whom he was making his home. He had two children, Parker and Mary.

"Father" Hall, as he was known, and the St. Mary's vestry acted promptly. Services began to be held in a Club House on the grounds of the Manor Hotel, Charlotte Street, the Sunday schedule being 8:00, 10:30 and 11:00 A.M. and 5:00 P.M. I have what is probably the first issue of St. Mary's Dart, for August, 1914, a small four page parish leaflet, later enlarged, and having had a continuous existence to the present time, quite a record for a parish paper. Its' name is now The Angelus. In this first issue is given the parish motto, "The Utmost

for the Highest." The name "Dart," was suggested by the couplet "I shot an arrow into the air, it fell to earth, I know not where." A lot was purchased corner of Charlotte Street, and Macon Avenue for \$5500.00, and ground soon broken for the Church, or more correctly the chapel, as it was the intention to build a larger structure for the Church in time. The Corner Stone was laid by Father Hall on October 20th, 1914. I have read that a procession of clergy, and choristers from Christ School, Arden, went from the home of Mrs. J. R. Oates on this occasion, "the scarlet and white vestments of the acolytes, and the brilliant colors of the capes and academic hoods worn by the clergy making a brilliant spectacle." The architect of the Church was Richard Sharp Smith of Asheville. In an article in the Highland Churchman by Rev. A. W. Farnum, a later and beloved rector of St. Mary's, he says:—"Tradition tells of the spontaneous manner in which they (the members of the parish) like the Israelites of old, gave the glorious workmanship of the craftsman to adorn the sanctuary. All of St. Mary's beautiful appointments were given by the faithful band who were numbered among the founders." The Church was completed in time for occupancy on Christmas Day, 1914, Bishop Horner officiating at the first service held then. The value of the building is given as \$10,000.00.

A further distinction in the founding of St. Mary's, and I quote from the original by-laws:—"The parish is organized for the maintenance and defense of Catholic principles." It was Father Hall's teaching of those principles, while supplying at Trinity, that led very largely to founding of St. Mary's, and those who have followed the progress of the parish know how well they have been adhered to. As I knew Father Hall, and admired his zeal and intellect, his love for souls, his community spirit, as also his Churchmanship, it will need a continued story to do him justice. Of those who signed the petition for the forming of the parish, other than I have mentioned among its' founders, were Harriet A. Champion, Georgie T. Belknap, Emma Hugger Stewart, J. B. Tate, M. E. Tate, Mary H. Howland, Rachel Howland, Isabel G. Smith, Carrie Carr Mitchell, Alice G. Allen, L. L. Cocke, Mrs. R. L. Cocke, Eliza P. Settle, Josephine M. Jones, Elmer C. Randolph. The diocesan journal of 1916, which gives the statistics of the first complete calendar year of St. Mary's life reports 45 families, 100 baptized persons, 90 communicants, 18 having been confirmed that year, 35 in Sunday School, and 429 services of the Holy Communion, with 243 other public services, which report speaks for itself.

GRACE CHURCH—ASHEVILLE

IT WAS on May 31st, 1908, of a Sunday, that the new Church was used for the first time. It speaks well for those who promoted the building of it, that such a beautiful Church, one of stone, was built, and in such a good location. Even for some years before this the community was known as Grace, having previously been called Beaver-dam. It has become a part of Asheville. It is interesting that a contributor to the building of the Church was Dr. Huntington, rector of Grace Church, New York. The architect was Mr. R. S. Smith, who as an Englishman was acquainted with English rural Churches of which Grace Church is a type. Those active as a building committee were Mrs. Charles T. Chester, Miss Susan Chester and Mrs. Chester Lyman, the Misses Rebecca, Mary and Fanny Kimberly and Mr. T. M. Kimberly. The cost of the building was given as \$700.00. Grace Church was an Organized Mission at this time, and was ministered to by members of the Ravenscroft Associate Mission, located at the bishop's home in Asheville, Rev. William F. Rice and Rev. Alfred H. Stubbs coming regularly every Sunday for Service. There was a good-sized Sunday School. By 1910 Trinity Church, Asheville, became responsible for the care of the Mission. Rev. Minor J. Peters, who had been ordained priest at Trinity in July, 1911, serving the Mission and in 1912, Rev. Walter S. Cain, who had been ordained deacon at All Souls Church that year, serving. Mr. Cain continued to serve for several years. Sixty communicants are registered in 1911, and ninety in Sunday School. Fifteen were confirmed in June, 1912. For some years Mr. W. S. Cornell had been the Warden, Mrs. Chester Lyman, the Secretary, and Miss Mary Kimberly, Treasurer, of the Mission Committee. There was a Woman's Auxiliary and a Junior Auxiliary. By 1918 the rectory had been sold, there being no apparent use for it. And after 1920 number of communicants decreased, and the Mission lost its organized standing. Laymen from Trinity Church continued to help in the Sunday School, numbers attending also somewhat diminishing. Whether the change from former success of the Mission was due to effects of the First World War, or to the changing condition of the neighborhood, which had become part of the city of Asheville, I can not tell, but most likely it was the latter, as the former rural or semi-rural nature of the community had passed away, and the Church was not adjusting its' mission to the changing city conditions. Yet Mr. Cain served Grace Church faithfully, having been made priest in 1913, until 1920. He had married, his wife, Elizabeth Chase Lambert, of Asheville. There were two sons and a daughter. He was of a Philadelphia, Pa. family, and attended the University of North Carolina, and Union Theol. Sem. of Richmond, Va. He was Assistant Secretary of the Jurisdiction of Asheville from 1913 until 1920, when he was

transferred to the diocese of Lexington, Ky., becoming rector of St. Peter's Church at Paris.

THE CHURCH OF THE TRANSFIGURATION BAT CAVE

IT IS fifty years and more since the Church's work started at Bat Cave. This was due to the coming there of certain Sisters of The Order of The Transfiguration, an Order of Sisters, whose central home was at Glendale, Ohio, near Cincinnati. The Order was founded in 1898 and it was soon after that we find a home on the mountain side, not far from the Bat Cave village, used for purpose of rest and recreation by the Order, as also a chapel and school-house built at the foot of the mountain, on what was known as the road to Old Fort, this for the purpose of worship and teaching for their mountain neighbors. The chapel was later moved to the village. Rev. R. N. Willcox, rector of St. James, Hendersonville, took the mission of The Transfiguration, as the Church's work at Bat Cave was named, under his care. This was in 1906-1911, and he made a visitation once a month. He had other missions nearer Hendersonville under his care. Rev. F. D. Lobdell had come to be in charge of the Church at Rutherfordton, and by 1912 took over the Bat Cave work. As we know, Bat Cave lies at quite a distance from both Hendersonville and Rutherfordton, and it meant some journey in those days, before autos were much in use, and highways not what they are now. There was little tourist development at Chimney Rock or Bat Cave, besides the two hotels, Esmeralda Inn and Chimney Rock hotel, which the Flacks ran, nothing like now.

Mrs. Willcox has described how, at first, the Sisters would travel to Hendersonville by horse and buggy, taking the day for the trips. They would visit the Willcoxs and St. James Church on occasions, "always coming for a community Christmas Tree on Twelfth night, and once it was so cold in the Mission House, one of the girls with them declared the eggs were frozen on top and burned on the bottom." Those who have been there know in what a scenic setting of mountains the Bat Cave village lies, streams tumbling here and there. Mr. Mark Williams, known as "Uncle Mark," lived near one of them, who was an ardent churchman, with whom I used to spend the night, as, when connected with the Rutherford Associate Mission, I would minister at the Transfiguration Chapel. Mrs. Ben Freeman was a faithful attendant, and others of the Freeman and Hardison families attended. Fr. Lobdell was a familiar figure, as he arrived from Rutherfordton on his horse, "Duke."

One of the blessings to the prosperity of the Transfiguration was the choice of Bishop Paul Matthews for the purchase of a mountain side, and the residence he built there for a summer home for himself and family. He was Bishop of New Jersey, was a brother of Mother Eva Mary, Founder of Community of the Transfiguration, and took interest in the development of the Church's work. He provided a library and reading room next to the chapel. There were few resident communicants but there were thirty-six enrolled in the Sunday School, and thirty-eight in the Mission day-school, this in 1908. The Mission was listed in the diocesan journal as "Unorganized." It continued under the care of the Rutherfordton Associate mission for several years after 1911. Number of communicants increased, and in time a Mission House was bought by Bishop Matthews, some distance from the Church and near the village, where a resident worker lived. It was known as The Gables. Of resident Mission workers I recall the names of Miss Jennie R. Field, Miss Susan Myers, Miss Martha Justice, Miss Brenecke, and Miss Aline Cronshey. In his report to the 1929 Diocesan Convention, Bishop Horner says:—"Miss Jennie R. Field, one of our United Thank Offering Workers, stationed at Bat Cave, passed to her reward after a short illness at the Rutherford Hospital. She was very active as a trained nurse, ministering to the bodily and spiritual needs of the people of the Mission she served. By 1923 Rev. H. Cary Elwes, who had come to St. Paul's, Edneyville, took charge of the Transfiguration Mission at Bat Cave.

ALL SOULS CHURCH—BALTIMORE

MR. Vanderbilt, a co-founder with Dr. Rodney R. Swope of All Souls Church, its first rector, had died in 1914, and Dr. Swope was soon to follow him, his death occurring Nov. 30th, 1917, St. Andrew's Day. He had resigned from All Souls a year previous on account of ill-health, but had continued to serve on committees in the Jurisdiction, on the Council of Advice and on the committee on Canons and Constitution, positions he had held for some years. He was also the clerical delegate to the coming General Convention of the Church. He died in Baltimore. On occasion of his resignation the following resolution was passed by the vestry:—"Whereas owing to ill-health Dr. Rodney R. Swope has tendered his resignation as rector of the parish, which position he has held since its' organization twenty years ago, therefore be it resolved by the vestry of All Souls Church that it is with profound regret and at his urgent solicitation we accept the resignation of Dr. Swope. Be it resolved that we extend to Dr. Swope the assurance of our deep appreciation of his faithful service and earnest work for

the past twenty years; we recognize his strong influence, guiding hand and consecrated labor in the life of this community and District; his efforts have not been confined to the routine of his parish, but have impressed themselves upon our civil life. In every work looking for our moral, spiritual, and material advancement, he has been foremost. No worthy cause has appealed to him in vain. And in his annual address to the convention of the Jurisdiction the bishop says:—"We miss him very sadly in all our gatherings for the advancement of the Church of God in our midst. He was a true and trustworthy friend and co-worker, and when he advised we always felt that his advice was for the welfare of God's work regardless of self-interest." And the following from the Committee of the Convention to draw up a fitting resolution on the occasion of his death:—"As a man he was singularly gentle and unobtrusive but true to his convictions, and ever ready to maintain them. As a pastor, he was prompt and faithful in the discharge of the duties incident to that position; sympathetic in council, devoted in sickness and in sorrow, he built up a strong parish which has made its' influence felt far beyond the limits of this portion of the Lord's vineyard."

Rev. Francis B. Boyer, whose ministry for some years had been in Massachusetts, succeeded Dr. Swope as rector, tho for only a short time, feeling called to take up Red Cross work in France. Those were the troublesome days of the First World War, young priests as well as others entering their country's service. They were also, if I may judge, days of trial for the All Souls Parish, which needed to adjust itself to more of a self-dependent parish than it had been under the late Mr. Vanderbilt's benevolent interest. His widow was generous, however, in helping in this adjustment, as a resolution of the vestry implies in accepting "your magnificent donation for the continuance of the ministrations and work of the church." Besides Mr. Boyer, Rev. Norwood Bowne and Rev. Robert McKay, each served short periods as rector, the former having been serving as rector at Tryon. Rev. A. G. Bennett followed them in July 1920, and continuing for seven years. The Vestrymen about this time were, Kingsland Van Winkle, and Charles E. Waddell, wardens, other vestrymen C. D. Beadle, Paul H. Ringer, George G. Arthur, Jr., Charles S. Bryant, Arthur S. Wheeler, T. Lockwood Perry, A. F. Rees, and J. H. Williams. Mr. Bennett became a member of the diocesan Executive Council, and in time on the Standing Committee of the diocese, and Mr. Kingsland Van Winkle and Mr. C. E. Waddell became trustees of the diocese, Mr. Van Winkle also serving on the Executive Council. We became a diocese in 1922, a further adjustment to responsibilities that those laymen from All Souls needed to make. Mr. Bennett was born in England, and received his education in the United States, graduating from college and seminary at the University of the South, ordained to the priesthood by Bishop Guerry, of South Carolina. He

had been rector of St. John's Church, Columbia, S. C. before coming to Biltmore. His wife was Alice Childs Ravenel. According to diocesan reports the number of communicants more than doubled at All Souls during his pastorate, there being 244 at its close. A retired bishop, Rt. Rev. Frank DuMoulin, who had been co-adjutor of the Ohio diocese, and retired on account of ill-health, became rector for a short time, to be followed by the well-beloved Rev. W. C. Cravner in July 1929.

ST. JAMES' CHURCH — BLACK MOUNTAIN

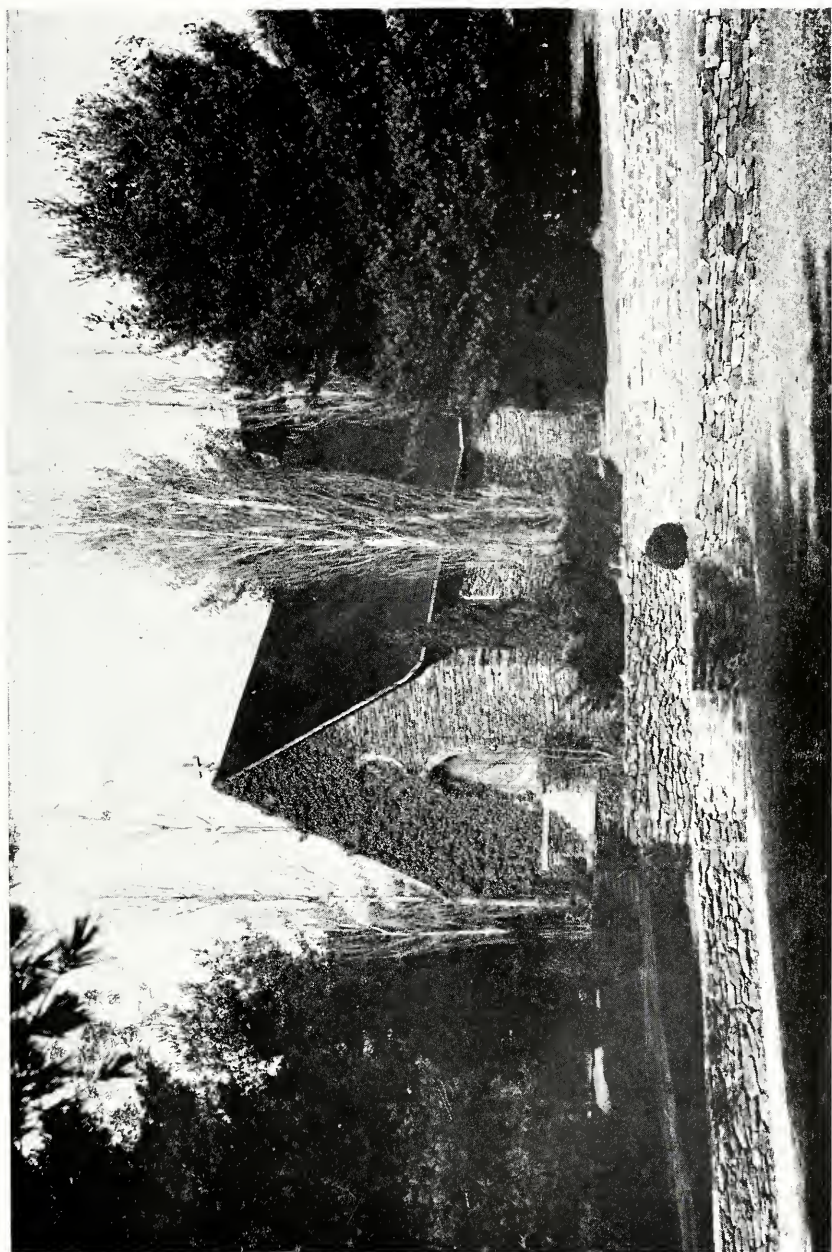
IT WAS in August, 1911, that the Bishop met with a Committee of Church people at Black Mountain to consider the building of a Church. This was accomplished within a year's time, a very attractive frame building. The Church was consecrated on September 23rd, 1917 by Bishop Horner. Being connected with the Rutherfordton Associate Mission, I had a request in 1912 from an aunt of mine, living in New York, to visit a young man, who was ill, and living at Black Mountain, and who had been a communicant of St. Mary's Church, New York, which was my aunt's Church. Adhering to the church's rules, I wrote the bishop about him, as there was a priest from Asheville appointed to minister to the newly-formed congregation, to whom the duty to care for the young man evidently belonged. After some weeks, not hearing from the bishop, I decided to make the journey to Black Mountain, going by train. I knew no one of the church people, as I arrived. It was the day or second day before the Feast of St. James. Not only did Our Lord call me to give the Blessed Sacrament to the sick man, but also to administer it to ones of the Mission, who hearing of my visit, arranged for a use of the Church building, altho without seats, for a Service of the Holy Communion, on St. James' Day. This was the first service held in the recently completed building. So, naturally, I have always had an affection for the Church at Black Mountain. I visited Guy Dobbin at other times, who recovered from his illness sufficiently to enter into business in the town, and to hold political office. The families of James R. Many, Fred Perley, R. E. Currier and W. S. Wahab were among the early members of St. James, which was started as an Organized Mission. There is a previous story of the beginning of St. James, and I shall quote from a pamphlet of 1919 date regarding it:—"In 1907, Major Wilson, a devout Presbyterian living near Black Mountain, invited Rev. A. DeRossett Meares (of St. John's Church, Marion) to hold services at his home, for the benefit of some Episcopalian neighbors and guests. This was followed by other home services, and then permission

was obtained to use the Methodist Church on certain Sundays. Mr. Meares made many visits to Black Mountain, baptized some children, and interested his friends in the Mission work here. Largely thru his efforts, money was raised to buy ground and build a Mission. In 1910 after the removal of Mr. Meares from this district, the Rev. F. M. Osborne, (sic. Rev. E. A. Osborne likely) of Charlotte, was spending his vacation at Black Mountain, and giving his services to the little congregation, who were then meeting in the Black Mountain Inn, by the courtesy of its owner and manager, Mr. Stevens and Mrs. Sprague. Mr. Osborne called a meeting at the home of Miss Dissosway to organize a permanent Mission. The name, St. James, had been chosen by Mr. Meares."

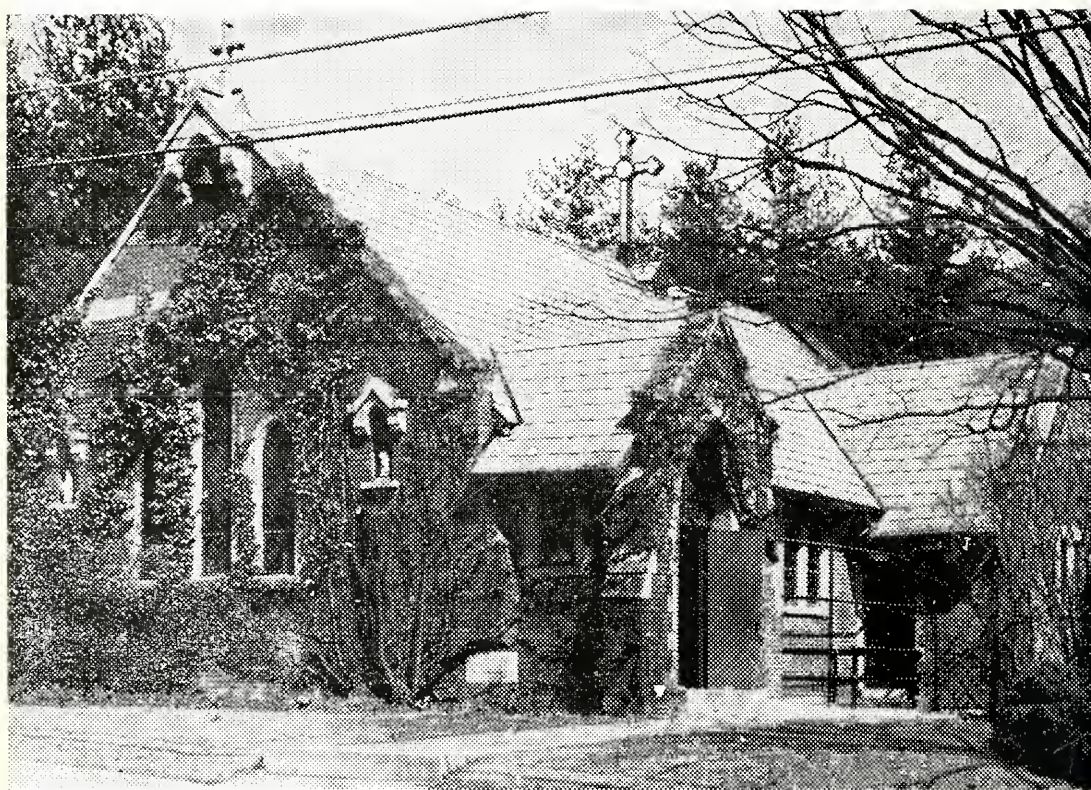
There were farming and lumber interests in the neighborhood, and for some years Summer Conference and Educational interests had been developing in the neighborhood. These included the Presbyterian Assembly grounds at Montreat, and the Y.M.C.A. and Y.W.C.A. Southern Conference Center at Blue Ridge, on a near-by side of a mountain. Three miles from the town was the Southern Baptist Conference Center at Ridgecrest, this to the east. And the road to Mt. Mitchell, of the Blue Ridge Range, ran from near-by. So the town became much of a tourist center.

Priests from the Ravenscroft Associate Mission in Asheville ministered at St. James, particularly Rev. W. S. Cain and Rev. W. F. Rice, the former young and recently ordained priest, and the other, of some years standing. Soon services were held each Sunday, and the number of communicants increased, so that thirty-four are reported in 1918. And by then a rectory had been built, at a cost of \$1850.00. Rev. Cortez R. Cody, who had been made priest in the diocese in July, 1918, was given charge of the Mission. He was from Lincolnton, N. C. and had married some years previous to coming to St. James, his wife being Barbara C. Seagle, a sister of Rev. Nathan and Rev. John Seagle, of the well known Henderson County family. He continued for three years at St. James, which then came under the care of Archdeacon Griffith. From 1923 for many years Rev. Geo. J. Sutherland was in charge, he and his family living in the rectory, and he serving the Churches at Craggy and Chunn's Cove as well as St. James. There was an increase of Services, a Service every Sunday, but little change in number of communicants.

We have spoken of Mr. Sutherland, or Father Sutherland, as some like to call him, while he was connected with the Waynesville work. He died October 26, 1934, at the age of 73. Bishop Horner has the following words in his Convention report of 1935:—"he had conducted the services in his care in the early part of the month, even tho he was advised that his strength was not equal to the task. Whether he was ministering to those native to that section whom he loved, and who loved him in return, or to those who came from other sections



Christ School Chapel, Arden



St. Mary's Church, Asheville



The Author, Reverend J. B. Sill, Tryon, North Carolina

of the country, lifting up their eyes to the hills, seeking help both physical and spiritual, or to those visitors spending a brief vacation, all were impressed with the goodness of his character." His wife had died a few years before, and his body was taken to Vermont to be buried beside that of his wife.

ST. ANDREW'S CHURCH—CANTON

THE beginning of an organization which later was to become the congregation of St. Andrew's Mission was in 1906, about the time the Champion Fibre Company started its manufacturing plant at Canton. It showed that Church people were awake to the needs and opportunities of the Church afforded by a community's industrial growth. This Fibre Company was one of the nation's largest pulp and paper mills, manufacturers of print paper and paper-board containers. The Company loaned land to the Church on which was built a house, to be used as long as needed, with the understanding that when it was no longer needed, it would be sold to the Company. And this latter was done after ten years of the Church's use, when the time had come, as it seems, for the building of a Church, which was accomplished elsewhere in the town. Those ten years were an interesting period of the Church life and growth. But before writing of them we should refer to a foundation that was previously laid by Rev. F. W. Wey, and probably other ministers after him, of the Waynesville Associate Mission," who ministered to the few communicants on the East Fork of the Pigeon River, where we have a few communicants, on several occasions, and have had large and interesting congregations." This in 1907. And the next year report on services held on the 5th Sunday in the month:—"The services have been well attended and an increasing interest has been manifested." Thanks to Miss Victoria Bell, assisted by others of St. Andrew's, I can picture the growth of the St. Andrew's Mission, an "unorganized" one, during the ten years of occupancy of the house on land of the Champion Fiber Company. At first the Chapel in connection with the Mission School was called "Holy Innocents Chapel," because "there were so many children attending Services." Rev. Herney C. Parke of the Waynesville Associate Mission was priest in charge, to be followed by Rev. William B. Allen, also from Waynesville. Under the care of faithful women mission workers, the Mission House became a place of continuous activity. There was the daily Mission School, as well as the Sunday School. In 1910, there were 41 in the Mission School, as well as the Sunday School. In 1910, there were 41 in the Mission School and 86 in the Sunday School. And only

6 communicants listed in that year. Number of communicants continued to increase, so that when the Mission House was sold 48 are reported, 62 are reported in the Sunday School, and 38 in Mission School. A Miss Harris and a Miss Hollanbeck and Deaconess Mary C. West were mission workers in the early days of the mission, after whom Miss Hazel Jackson and Miss Gretchen Gaylord followed and "during their two years of service a decided progress was made." Following them, Miss Victoria Bell and Miss Mary Bell, now Mrs. Dudley, "expanded the activities of the Mission by establishing a social service program, which included a Mother's Club, Camp Fire Girls, etc. When the Mission House was closed in 1916, it was sold back to the Fibre Company for \$850.00 to be used as a temporary hospital. In diocesan journals the value of the house is given as \$4000.00.

And now plans are laid for the building of a Church. In time the lot was bought, and the corner stone of the Church laid June 22nd. 1920. It was no doubt a trying time after selling out the Mission House and until the Church was available for Service. During the interim Services were held at K. of P. Hall, the Y.M.C.A., the Strand Theater, and the Presbyterian Church. I am told that Archdeacon John H. Griffith, having charge of the Mission during this period "was largely responsible for renewed interest." St. Andrew's Guild was organized December, 1918, Miss Elizabeth Hilleard, Pres. Miss Victoria Bell, Vice Pres. Mrs. F. W. Veto, Sec. and Mrs. W. F. Bell, Treas. A Womans Auxiliary was organized. The Church having become an "Organized Mission" in 1919, the following were appointed by Bishop Horner, Messrs C. V. Bell, Senior Warden, H. S. Bell, Secretary, A. D. Wood, Treasurer and Mrs. F. W. Veto, Assistant Secretary. Credit should be given to Miss Mary Bell, who later became Mrs. O. C. Dudley, who acted as organist and conductor of the music, under most difficult circumstances during the transition period. The Church was constructed July 22nd. 1923. On the building committee were:—Messrs William Battison, A. D. Wood, Walter Clifford, Henry Cowell, and W. F. Bell, and Mrs. F. W. Veto and Miss Victoria Bell. There were fifty-seven men who volunteered one day's-work for the building of the Church, and "who went to Sunburst, eighteen miles, and spent the day picking up stone and loaded it on the train for Canton. The women of the Church prepared and served dinner and supper for all." So I have learned. And a beautiful Church was built, of Gothic design, with tower, stain glass windows in chancel, west end, and nave, the window at west-end, called The Pisgah window, being designed by Mr. McClellan, the priest in charge at the time. Mr. McClellan had come in 1920, continuing for four years, being then called as rector of Calvary Church, Fletcher. There were 57 communicants listed in 1923. The new Church was valued at \$20,000. and its seating capacity three hundred. Mr. McClellan was from Mt.

Vernon, New York, having entered the ministry in the diocese of New York. He was married. After Mr. McClellan's time Canton was left without a resident priest until Mr. Griffith, who had previously been archdeacon in the diocese, came to take charge of St. Andrew's and the Missions at Sylva and Cullowhee in 1927.

ST. PAUL'S AND ST. PETER'S CHURCHES EDNEYVILLE

WE HAVE written of the days at St. Paul's in the time of Rev. R. N. Willcox, when the present Church was built. The interest shown by the Edneyville people, or more accurately the people of the St. Paul's neighborhood, in the building of this Church, was the result largely of their previous years of love for the Episcopal Church. For a building, a school room we may say, was being used as a Chapel, on the grounds where the new Church was built. The land had been given by the Whiteside family. Rev. Milnor Jones had preached and ministered here in the years when he began his work at Tryon and in what is now Polk County in the eighteen-eighties. In a previous Sketch about him I have mentioned his ministering at Whitesides and Seagles among the many other places where his missionary zeal took him, in Henderson as well as Polk counties. Whether other influences, as from the parish of St. James, Hendersonville, Edneyville being ten miles from there, or from elsewhere, effected the spread of the faith in the Episcopal Church in St. Paul's neighborhood, Mr. Jones' influence is well known. He was in deacon's orders, and brought many to baptism and confirmation. He reports in 1885 for his ministry in Henderson County baptisms, infants 39, adults 18, and confirmations 67 (these figures may be for longer than a year's time). When the new Church was built, the rock and lumber were gotten from near-by, and much of the work of construction was "given by the citizens of the community." The families of Haydock, Hudgins, Lydas, Whitesides, Ledbetter and Flack were among those attending St. Paul's in those days. The Church is in a picturesque location, being on the watershed of the Blue Ridge range, surrounded by wide-spreading farm lands and orchards, the mountain peaks in view. Whether true or not, I have been told that the rain flowing from one side of the roof went toward the Atlantic Ocean and that from the other side toward the Mississippi River. Value of the Church is given as \$4500.

St. Peter's Church is a short distance from St. Paul's, and was built soon after 1911, at a cost of \$1500.00, Mr. Willcox raising the funds for this. The land necessary was given by Martin Freeman and

his wife Ellen, a part of their farm, their home near-by. "They had come under the influence of the Church at St. Paul's," so I have been told. The congregation was one of colored people, altho Church workers at St. Paul's worked also at St. Peter's and were among its worshippers. "One Sunday night Mr. Willcox baptized the twelve children of Ellen and Martin Freeman."

We have written of the Mission workers at St. Paul's in the Sketch about St. James Church and Father Willcox. From 1912-1914, the Sisters of The Transfiguration had charge at St. Paul's. Sister Margaret and Sister Mary lived at the Mission House, and had the assistance of Elizabeth Maderson as teacher and Phoebe Esk, as nurse. The Community of The Transfiguration, as the Order of Sisters was called, had been Church workers at The Mission of The Transfiguration at Bat Cave, N. C., a few miles away. Mrs. Mollie Haydock McLaughlin taught at St. Paul's for a time, and then Miss Lusby, assisted by Miss May Gorham. Eighteen communicants are reported in 1913, fifty-five in Sunday School, and forty-two in Mission day School. Father Willcox continued in charge of St. Paul's until his leaving St. James, Hendersonville, in 1917. Rev. Ira C. Swanman served for a time, while I followed in my later years at Calvary Church, Fletcher. I found a small Mission School continuing and twenty was the number in Sunday School. I reported four communicants in 1921. The better days of the Mission had passed. Mrs. Gates and her brother lived in the Mission House, and Miss Louise Foster taught the Mission School. After my time Archdeacon Griffith included St. Paul's under his care for two years, to be followed by Rev. H. Cary-Elwes, who, with his wife and her parents lived in the Mission House. Numbers of both communicants and those attending Services and Sunday School increased during his time. He was there for six years. Twenty communicants are reported in 1928, and sixty-two in Sunday School. Father Cary-Elwes was born in England, and received his B.A. in Oxford. He was made priest by Bishop Hamilton, of Ottawa, Canada, in 1913. He came to Edneyville from Melbourne, Florida, where he had been in charge of Trinity Church for several years. His wife was Gladys Ethel M. Coulson. Three sons and two daughters were born of the marriage. The Cary-Elwes now live in Saluda, where the father ministers at the Transfiguration. A married daughter, Doris, who married Fred Pace, of Saluda, lives near her parents.

CALVARY CHURCH—FLETCHER

DURING this period Calvary Church had several priests, some staying three to five years. Rev. Henry Thomas followed Mr. Phelps, and seems to have been as ardent a missionary. He lived in the rectory. He was a graduate of the Virginia Theological Seminary and had been made a priest in 1879. His ministry had been in Maryland and Delaware. The number of communicants increased during his time, 103 being the number at the close of his ministry. He reports of officiating every two weeks "at a school-house near Arden. Much interest is manifested with encouraging congregations. A Sunday School has been organized with good attendance." He conducted service once a month at The Mount Calvary Chapel, which had previous to his time been built and services held, it being at the farther end of Pinners Cove. He also held services in the Methodist Church in Skyland and in the Valley Springs school-house. His ministry ended in July, 1904, when he took up work in the diocese of South Carolina. Mention should be made of a parish day-school which had been existing for some years, taught by Miss Fannie Blake, and which is reported during Mr. Thomas' ministry. Members of the Fletcher and Blake families continued active in the Church's interest. Of other families, members of the parish, we would include those of the name Shuford, Mallory, Sumner, Pressley, Frady, Lance, Rickman, Dameron, Roberts, Shroat, Adams and Garren.

In an interim, Rev. Thomas Wetmore, who was starting a boarding school for boys and a day-school for boys and girls at Arden, officiated at Calvary Church, while living at the school. Rev. Arthur B. Livermore was the rector from 1908 to 1913. He and his sister lived in the rectory. He is spoken of as a "devout" priest. The Holy Communion was celebrated more frequently during his time than had been the custom, and, as the number of communicants dropped from 108 in 1908 to 70 and 79 in 1910 and 1911, I judge that he was careful to report only those that could be classed as active communicants. Mr. Livermore accepted a call in the diocese of West Virginia. Mr. R. M. W. Black, who followed him, and had been rector at Flat Rock, N. C. stayed but a short time, after whom the parish was without a rector until I accepted a call to the parish in 1916. Some years later, Rev. Clarence S. McClellan, while rector of Calvary, wished to write a history of the parish and asked me to write my reminiscences, especially as to "the main events of my rectorship." Mr. McClellan was continually celebrating special occasions or events, patriotic, civil, religious, etc. The events of my ministry, as I remembered them, were of a different nature. So in writing of the years, 1916 to 1921, at Calvary Church, I shall quote from these reminiscences, written about 1930:—"My reminiscences have to do with the

pastor's life in and about the Church and churchyard and out among his flock.

At different times the Eucharistic candlesticks and Vesper lights were given as memorials, the Church floor was relaid and strengthened, the font moved from the front of the Church to the main door, and a case of drawers and cupboards put in the sacristy. The case was made at Christ School.

When I went to Calvary the old thorn hedge bordered the Churchyard. Later through Mrs. George Heywood's interest and supervision this was replaced by the present privet hedge, and many shrubs were planted about the Churchyard, thus adding to its beauty. Towards the close of my time, the Vestry considerably enlarged the cemetery enclosure.

It was my privilege to be at Calvary while many lights of the generation before mine were still shining. The Christian faith that I found there expressed in devout worship was exemplified in earnest, Christian lives. The homes of Miss Fannie Blake, and the Rutledges, the old Fletcher home, the homes of the Roberts and Fletchers across the creek, of the Damerons, near Naples, of the Lances and Westfeldts, the home of Joe Pressley, of Miss Yeaton, of Mrs. Heywood and of the Adamses, Shufords and Rickmans, the home of Miss Eliza Blake, now the center of Royal Pines, and those of the Weston's, the Wetmores and Harrises, not to mention many others, were spots from which the love and joy of Christian living went forth to brighten the many activities of the country side. I am speaking of a former age from that in which we are living. It is only ten years since it ended, yet it seems in the distant past.

I suppose one of the marked events of those days was when the parson drove his young and frisky horse along the highway. Autos were rapidly coming in but we still drove horses. I had charge of the Mission at Hillgirt for all of the five years I was at Calvary, and of the Missions at St. Paul's and St. Peter's, Edneyville, part of the time, traveling to them with horse and buggy or by bicycle or afoot.

The Girls Friendly Society under Mrs. Heywood's leadership was a noted success during the first part of my rectorship, and after she resigned my continuing as Branch Secretary for two years, although having able assistants, was quite an event.

America's entrance into the European war in 1917 marks the beginning of a new era in our land. The extension of the highway system through the mountains of North Carolina—the Dixie Highway having been laid to the Henderson County line, near the Church, while I was there—have helped in bringing the new age into the mountains. In Calvary parish we went through the war nobly. We sent our boys over, and we who stayed behind ceased not in prayer for them. We had our Fletcher Red Cross organization, and organized Liberty Loan drives. Many of us worked shoulder to shoulder, over bad roads, in

storm and rain, holding meetings in all parts of the township. And when after the war the flu came, we kept on working, Red Cross and Doctors and Ministers of the Church and all good neighbors, helping to fight the home foe as we had the foreign one.

Those were days that brought us all nearer in human affection and interest, one for another. While I lived in the rectory at Calvary I aimed that it should help on such human relationship. And so I recall some happy parish and extra-parish affairs held there, parish-aid suppers, when the porch and grounds were illuminated, and young people's suppers and dances at Christmas and other times, and meeting of the Asheville Clericus and of the Waynesville Convocation. Not only did good Church families, serving as housekeepers, help me in the use of the rectory, but sometimes in summer we took in boarders, who came to enjoy the restfulness of the home.

During my rectorship Calvary parish welcomed Father Wilson, of the Society of the Nazarene, to the diocese, his first meeting for the purpose of the Society being held at Calvary, and the first group of the Society in the diocese being formed there.

Also Calvary took an active part in promoting the Diocesan Presentation Service of the Children's Lenten Offering, inviting the Church Schools to a luncheon and through Miss Emma Morris' interest, donating the first prize banner.

ST. AGNES CHURCH — FRANKLIN

AFTER Mr. Deal retired, the care of St. Agnes, as also of St. Cyprian, belonged to the Franklin Associate Mission, such is the record. And while a lone priest, Rev. Theodore Andrews seems to have represented the Mission, altho the idea of Bishop Horner's was in having two or more Churches under ministers associated together. Mr. Andrews, who came in 1911 had been ordained to the ministry by Bishop Greer, of New York, was a graduate of Yale and Cambridge Divinity School. He was a young priest, stayed two years, then became rector of St. Paul's, Wilkesboro. After an interim, Rev. John H. Crosby came to take charge of both Franklin Churches. He was of N. Carolina and had been ordained to priesthood by Bishop Strange, of E. Carolina, was married, staying five years at St. Agnes. Apparently there was little growth so far as numbers of communicants and families connected with the Churches. They were the days of the First World War, and one must be thankful for the ministry of these priests in a difficult time, in the continuance of the Church Services, and in the faithful adherence of the Church members to their several duties in

Church worship and fellowship. Certain ones, as W. R. Stallcup as Warden, and R. D. Sisk as Treasurer, and W. H. Sellers later as Treasurer, held office at St. Agnes, and Joseph Stewart as Warden, William Moore as Treasurer, later Julian Rickley and Benjamin Addington as Treasurers, and Mrs. Carrie Stewart and Frank McDonnell as Secertaries held office at St. Cyprian's. There were many in the Sunday School at St. Cyprian's, 54 reported one year.

After 1920, both Archdeacons of the diocese, Rev. J. H. Griffith and Rev. J. T. Kennedy, lent their efforts to keep up the work and the Services at the two Churches, the one at St. Agnes and the other at St. Cyprian, both coming from elsewhere for occassional Services. Archdeacon Kennedy voiced the need at St. Cyprian's in one of his reports to the diocese:—"If we could have a good woman worker who could teach the county school and do community work among the people here, we could build up a strong Mission and do a vast amount of real and lasting good. At every service I have a large congregation. If we could only have services more frequently it would be a great help." This is shown in the reports for St. Agnes a year later, where Rev. Jerome Pipes had become the resident priest-in-charge, services increasing in number, and thirty communicants reported. A new rectory had been built at St. Agnes. Mr. Pipes had been ordained priest at St. Agnes the year of his coming there, 1923.

Macon County, with Franklin its county seat, was a rich agricultural section, with much mining and lumber interests, and the Nantahala National Forest and other places of interest in its scenic mountain lands were attracting the tourists.

ST. MARK'S CHURCH—GASTONIA

REV. William Hardin having come in 1907 as priest-in-charge at St. Mark's, the Mission was no longer attached to the Lincolnton field, priests from Lincolnton having had the care of it. This charge also applied to the Mission of St. Andrew's, Bessemer City, and to St. John's Mission, High Shoals. We have written of Mr. Hardin's connection with the Valle Crucis Mission, which again, as in former days, tho in a different setting, was giving deacons training in a missionary field before being sent to other places. St. Marks was still an organized Mission, not attaining parish status until 1915. One hundred and two communicants are reported at the close of Mr. Hardin's ministry, compared with twenty in 1907. And eighty are reported in Sunday School in 1912. Rev. Minor J. Peters succeeded him in that year; continuing in charge for three years. He was married, was a young

priest. He continued the care of St. Andrew's, Bessemer City, as also of St. John's, High Shoals. In 1901 the people of St. Andrew's had bought an old Methodist Church as a place of worship, tho they were few in number, eighteen communicants, Bishop Horner visited them each year. Bessemer City is eight miles from Gastonia, on the Southern R.R. and in those days was a cotton-mill town, of some 2500 people. Mr. Peters in an appeal for financial help in the work of his missions, "A cry from a County," has the following:—"Our congregation now at St. Andrew's is small and poor, but thoroughly in earnest. During the past year some of our devoted members have so altered and changed the interior of the Church building that it now has a very churchly appearance. With their own muscle and their own tools, a pretty little sanctuary, chancel, and choir stalls have been added, and the result of their effort is pleasing and gratifying—The services are greatly enriched by a vested choir composed of the young people of the congregation."

In the appeal referred to, Mr. Peters speaks of the fast-growing cotton-mill industry at Gastonia and in it's neighborhood, and of the influx of large numbers of people from the farms and hills of the mountain region, to work in the mills, attracted chiefly by an increased means of livelihood. He refers to their lack of knowledge and mental equipment in adjusting themselves, or often not adjusting themselves, to the conditions of town life, and how the Church should have sympathy for, and try to meet their moral and spiritual needs. On account of illness Mr. Peters couldn't continue at the parish work, tho as results of his earnest words we find that during his successor's, Rev. George H. Harrison's ministry, "the corner property on Fall Street was purchased and converted into a parish house." Here was held Sunday School, with members of the Brotherhood of St. Andrew in charge, assisted by women of the parish. There was an active chapter of the Brotherhood of St. Andrew at St. Mark's at this time, claiming to be the oldest continuous chapter in the South, so claiming today. Its successful continuance is, no doubt, due partly to the leadership of William L. Balthis, still active in the parish, as also in the diocese, and having been for many years a member of the National Council of the Brotherhood of St. Andrew. He has been in the Investment and Brokerage business in Gastonia, was married, his wife having died in recent years. For some years the Brotherhood held a Mission Sunday School, at first in a residence in the mill section of the city, and later "having the use of a nice large school-building." In the diocese Mr. Balthis has been on the Standing Committee, and in The Executive Council, and has been a delegate to the General Convention several times. Of vestrymen, in the days of which we are writing the names occur of Addison G. Magnum, Samuel Fry, Lewis B. Balthis, Adam M. Hunnicut, Edmund Mazyck, George B. Crocker, William D. Anderson, William L. Balthis.

During an interium of two years, our old friend, Rev. E. N. Joyner supplied at St. Mark's, while the parish was without a rector, Rev. J. W. Cantey Johnson, from the diocese of S. W. Virginia, becoming rector in 1920, and continuing for ten years. He came at an important time, when we were changing from a Missionary District of the Church into a diocese, which took place in 1922. Mr. Johnson's abilities in matters executive were recognized in his becoming Secretary of the diocese at its Primary Convention, as also becoming president of the Standing Committee at this time, and a member of the Executive Council and elected a deputy to the coming General Convention of the Church. Mr. Johnson was of a South Carolina family, his education having been in the College of Charleston and at the University of the South, Sewanee. He had married Arrah Isabella Wilson, of Rock Hill, S. C. where he began his ministry, having been ordained by Bishop Capers, of S. C. Six sons were born of the marriage.

A new day opened for St. Mark's in Mr. Johnson's ministry there.

There were more frequent Church Services, the Holy Communion being celebrated every Sunday, as also Saints' Days. Mr. Johnson had for a time an assistant, Rev. George M. Manley, who ministered at St. John's, High Shoals, and St. Andrews, Bessemer City. Mr. Johnson reports that, "contact is kept in other towns and mill villages with the groups of Church people, looking forward to establishing centers of work." This showed the true missionary spirit, and the field of towns and mill villages in Gaston and adjoining counties was extensive. Messrs Lewis H. Balthis and William L. Balthis were acting as lay-readers, Messrs Addison G. Magnum and Samuel G. Fry were Wardens, Mr. William D. Anderson, clerk, and Mr. W. L. Balthis, Treasurer. Of Parish organizations there were the Woman's Auxiliary and Brotherhood of St. Andrew and Junior Brotherhood. In his address to the Convention of the Jurisdiction, about to become a diocese, in 1922, the Bishop commends the Brotherhood:—"I wish we had in every Parish and surrounding Missions such a working organization of the Brotherhood as we have in St. Mark's Parish, Gastonia and the Missions of Gaston County connected therewith." Occassional services were being held in Belmont and Mt. Holly, as well as services at High Shoals and Bessemer City. Whereas number of communicants at St. Mark's were ninety-one at the beginning of Mr. Johnson's time, one hundred and seventy-four are listed the year before he closed his work there. As I have been told, his death occurred after receiving a stroke as he was entering the Church for an eight o'clock service of a Sunday morning, living but an hour or so in a hotel room, to which he had been taken.

ST. JAMES' CHURCH — HENDERSONVILLE

REV. A. W. Farnum came to St. James as Rector in September 1916. His previous ministry had been in Missouri and Minnesota. He was born in Philadelphia, Pa., in 1879, his father, Charles A. Farnum, and his mother, Sarah Elizabeth, the daughter of Rt. Rev. Henry B. Whipple, who was the first bishop of the diocese of Minnesota. This noted heritage would account for Arthur Farnum's attending the Seabury Divinity School in Minnesota, and after graduation being ordained to diaconate and priesthood by Bishop Edsall of Minnesota in 1904. He entered married life in 1906, his wife being Ellen Martha Pendergast of Hutchinson, Minn. There have been two children, a son and daughter.

There was no period of vacancy in the rectorship of St. James after Father Willcox's leaving. And as we have known his successor as "Father," we shall use that title, and with his approval, I am sure. He had been but a few months at St. James before beginning to publish a parish paper, which he continued to do during his twelve years at St. James. There have been very few parish papers in the diocese. I do not include as such Bulletins announcing Church Services and organizations. It has been interesting to me to review the issues of the St. James Chronicle. It makes those years in regard to the life and work of the parish an open book. In each issue there is a rector's letter, and the rector speaks his mind, not only of matters that concern the improvement and development of parish life, but also of those that have to do with community improvement and interest. Take it or leave it, there was no question where the rector stood on matters that he wrote about. There is no doubt that his was an energetic pastorate. He continued the custom that he found at St. James of frequent common prayer and Eucharist, thru the week as well as on Sundays. The late choral Eucharist had been established for Sunday worship, and was continued. There were many faithful men and women helping in the parish work, on the vestry, in the Church School, in the Woman's Auxiliary. Efforts were made at times towards raising funds for the new Church building, which had been begun during Father Willcox's time. The rector's letter was always a means of encouragement, inspiration and instruction in regard to the various interests of the parish, written with a broad outlook and a loving spirit, not failing to speak of any evil way that might effect his people's lives, in both Church and community relationships. Father Farnum's pastorate covered the later First War days and the following years, which were not conducive in some ways to the better kind of moral life in a community, and some of the rector's letters would show that the Church had a duty in teaching how a good American should live as member of his town or city community.

Mr. Michael Schenck and Mr. James A. Hatch were parish wardens during most of Father Farnum's time; Mr. E. W. Eubank, Clerk of the Vestry, and Mr. Arthur S. Truex, Treasurer. Other vestrymen were Messrs. T. W. Valentine, H. H. Eubank, W. R. Kirk, B. P. Burchmyer, Louis Gourdin, M. L. Fletcher, H. B. Crowder and Henry Atkins, these serving in different years. Number of communicants increased to 134 at the time of Father Farnum's leaving in 1928. He accepted a call to be rector at St. Mary's Church, Asheville.

The Mission at Upward continued to be under the care of the parish and Father Farnum ministered there lovingly and faithfully. There were few Sundays that he didn't go there for service Sunday afternoons, often staying for the Holy Communion on Monday, and giving his ministry to ones in homes at times. Miss Wilhelmina Ehmann was the resident Mission worker, to be followed in 1920 by Miss Louise Foster, and by Miss Margaret Willis, for a short time, before Miss Foster again became the Mission worker. As the rector didn't take to an auto, he would often foot the four miles to Upward, and enjoy the hike. In 1923 it was time for a new Church building at Upward, and for one on land adjoining the Mission House, and it was during Miss Foster's time that the members of the Mission accomplished this. The rector writes in St. James Chronicle:—"Here as in all else Miss Foster has made herself invaluable," and he refers to her ability in the design and planning of buildings. The labor in construction was given by men of the Mission, "with the exception of that of a master-carpenter and one day's service of a brick-layer." How furniture for the Church and windows of stain-glass, etc., were brought from a dismantled church in the diocese is told in the Sketch on St. John the Baptist, the name of the Upward Mission.

An interesting part of the parish life was the forming in 1921 of a Guild of The Nazarene, resulting from a visit of Rev. Henry B. Wilson of the Society of The Nazarene to the parish, who had been visiting in the interests of the Society at Asheville and Fletcher. The Society had been formed for promoting the Church's Ministry of Healing. I quote from the parish paper:—"Those who were privileged to hear his addresses will cherish as a life-possession their quickened faith, inspired zeal and impulse to service."

Father Farnum entered fully into diocesan interests. He was elected a deputy to the General Convention in 1922, the year that our Missionary Jurisdiction became a diocese, such being by action of the General Convention. He also was a member of the Standing Committee of the diocese that year, and other years. He was appointed as dean of the Convocation of Waynesville in 1924, an office that he continued to hold for several years. He served at times on the Executive Council of the diocese. He was also a deputy to the General Convention in 1925. Let alone his physical stamina in getting over the ground,

he was active as a leader in the moral and spiritual welfare of his people.

Mention should be made of the successful Fassifern School for girls at Hendersonville, under Miss Kate Shipp's government, many of the girls attending the St. James services on Sundays. Also Hendersonville had become a popular town for summer tourists, this emphasizing the need for a larger Church building, which was not to be accomplished until after Father Farnum's time.

CHURCH OF THE ASCENSION—HICKORY

REV. John S. Moody was called to be rector of the Church of the Ascension March 1st. 1906. His ministry had been at Fayetteville, N. C. for four years, and previously in New York and New Jersey. He was ordained to the priesthood by Bishop Potter of New York, in 1888. He was married and had two young children. A rectory was built for him on the Church property. There being many children of the Church in their 'teens at the time, Mr. Moody soon prepared them for confirmation, Bishop Horner now the bishop. The sons and daughter of Judge and Mrs. W. B. Councill, recently moved to Hickory, were among those. While the rector was well liked by the congregation, he was said to have been of a somewhat "stern and strict nature," whatever that implies. The number of communicants increased during the five years of his rectorship from 72 to 92. When he resigned in 1912, to accept a call to Arizona, the bishop reported in his convention address of that year that "we have lost by transfer to other dioceses three of our strongest and most active workers," of which he was named as one of them. He had been Dean of the Morganton Convocation. Rev. J. H. Griffith acted as priest-in-charge for a time and also as rector for a short time. Rev. E. F. Heald, who with his mother, lived in Hickory, having recently moved there from Washington, D. C. accepted the rectorship also for a short time. His father had been a United States Naval Officer. Mr. Heald was a graduate of the General Theological Seminary of New York. Feeling called to the teaching profession rather than to parish work, he accepted a position as English and Modern Language Professor at Lenoir-Rhyne College in Hickory, which he held for many years. In the brief time as rector of the Ascension he organized a vested choir, and boys for acolyte duty. He became a leader in the Boy Scout movement.

Rev. Samuel B. Stroup accepted the rectorship of the Church June 1st, 1913, continuing as rector for thirty-four years. He was a North Carolinian, born at Riceville in Buncombe County, January 30th,

1885. He was educated at Christ School, Arden, being its' first graduate, and at the University of N. C. and prepared for the Ministry at the General Theological Seminary, N. Y. graduating in 1913. He was ordained priest by Bishop Horner at The Ascension April 26th, 1914. Having become engaged, while at the Seminary, to Miss Catharine Edmunds, a daughter of Prof. C. C. Edmunds of the Seminary, he returned to New York to be married in December, 1913. Four children were born to them, three sons and a daughter. One son, Dudley, in due time, entered the ministry, becoming a priest of our diocese.

Some improvements needed to be made in the Church property of the Ascension. I quote from "A Brief History of the Church of The Ascension" by William L. and J. Weston Clinard:—"The old school house was moved and made into a wing of the Church, to serve as a parish house and Sunday School room. The ancient bell tower was removed, and the bell was hung in the new belfry atop the new wing of the Church. The Church itself underwent a change from its weather-beaten sides to a handsome coat of stucco. A Vestibule was constructed for an entrance. An addition was built at the back for a chancel, to provide more room in the nave. Another addition was built on the opposite side of the parish house, to serve the purpose of rector's study and housing for a new and real pipe organ." The Church was in a setting of oaks and pines, and there was sufficient land for a vegetable garden, as the Stroups made. Mr. Stroup was of a sociable nature, and he became popular among the town people. He was a charter member of the local Rotary Club, and was also a Shriner.

The number of communicants increased each year at The Ascension, as also the number of children in the Sunday School. There were 92 communicants in 1913 and 142 in 1920. In the same period number of Sunday School scholars increased from 40 to 86. There were more frequent services. Am glad to note also an increase in salary for the young rector, which was \$400.00 at first, becoming \$700.00 by 1918, and \$1200 in 1920. He was receiving \$200.00 a year as stipend from the Missionary District. Mr. Stroup followed the precedent of former rectors in heeding the call to minister in near-by places, to Newton, Granite Falls, West Hickory and Brookford. Newton was in the North Carolina diocese, in the next County to Caldwell, the County of Hickory. There was a Church building at Granite Falls, the Mission having only four communicants. Mr. Stroup reports in 1920 that the Church is in bad repair, and that he gives occasional ministrations in private houses. The name of the Church was The Holy Apostles, and I find no record of how or when it was started.

Mr. Stroup entered fully into the interest of the District at large, becoming Dean of the Convocation of Morganton a short time after coming to The Ascension, and by 1922 he was Secretary of the Standing Committee of the Jurisdiction, an office he held for many years. He was also on the Committee for Constitution and Canons for several

years, and a special honor that came to him was to be elected a delegate to the General Convention of 1922, the convention that decided that we could become a diocese. The Ascension, Hickory was host to the Primary Convention of the Diocese, held in October that year. He was elected delegate to the General Convention different times in later years. Those of the vestry serving under Mr. Stroup in his earlier years at the Ascension were, Messrs T. M. Johnson, T. A. Mott, J. L. Cilley, M. H. Yount, John O. Berkley, J. W. Epsey, J. C. Martin.

ST. LUKE'S CHURCH—LINCOLNTON

REV. David T. Johnson had been an assistant to Dr. Wetmore, being in deacon's orders. He was made priest in 1905 at St. Luke's by Bishop Horner, and succeeded to the rectorship of the parish. He was married. The number of communicants increased during his time from 70 to 123. He was an earnest and faithful pastor, tho of rather poor health. During his time, the parish house was dedicated as a memorial to Dr. Wetmore. He later moved to Texas, and was rector of St. James Church, Del Rio. Of the following pastors at St. Luke's, each stayed for at least four years, Mr. Guignard for somewhat longer time. There were others who seemed to come and shortly go. There were the Missions to look after. It was a day of industrial expansion in Lincoln, as in the other neighboring counties. Mr. Dye, as I remember him, had his carriage and team, one of the last of our parsons who hadn't accepted the auto possibly. The present rectory was built during his time, costing five hundred dollars. In accepting Mr. Bentley, the Vestry turned to a young man for rector, altho he needed to wait a year, or part of it, before assuming the position, as he was still a deacon in taking charge of the work. He was made priest at St. Luke's by Bishop Horner, in July 1917. He was a graduate of the General Seminary in New York, and brought his recently married wife to Lincolnton, who was Edna Frances Brown, of Brooklyn, N. Y. The work of the Missions continued. In reading Bishop Horner's report of visitations in 1920 journal, I find that on Sept. 21st of the previous year, of a Sunday, he preached in the Church of Our Saviour at 4:00 p.m., preached and confirmed at St. Cyprian's at 6:00 p.m., and then went to High Shoals for evening Service. One can't say that the bishop didn't labor in the vineyard. During the years of which I am writing, I find the names of W. A. Hoke and Blair Jenkins as wardens, as also those of Guy M. Haynes and Lemuel Wetmore. And as vestrymen, in addition to these, T. B. Smith, James Kizer, Henry Kistler, H. E. Reid and Harry Page.

On leaving St. Luke's, Mr. Bentley occupied executive positions in the diocese of Atlanta, as also Director of the American Church Institute for Negroes. Rev. Sanders R. Guignard became rector in 1921. He was a South Carolinian, and a graduate of the University there, as also of the Virginia Seminary, and was made priest by Bishop Capers, of South Carolina. His ministry had been for the part in South Carolina, altho rector of St. Andrew's Church, Greensboro, N. C. for several years. He was married. During his rectorship there was improvement in the Church property. The Church building was veneered with red brick and white mortar, also a new roof put on, a portico added, and the vestry-room enlarged, in providing for an organ chamber. The rectory and parish house was painted. Credit is to be given to H. A. Kistler of the vestry, who acted as contractor for the work done. Mr. Guignard, if we may say upheld the place of St. Luke's in diocesan affairs, which had not been upheld since Dr. Wetmore's time, when we were a Missionary Jurisdiction. We find Mr. Guignard a member of the Standing Committee of the diocese one year, as also on the Executive Council, and twice elected a deputy to the General Convention of the Church. He was also for several years, Dean of the Convocation of Morganton. It was in his time, in 1925 that Judge Hoke died, who had been a long-time vestryman and warden of the parish, and "one of Lincoln's most honored citizens." He had been not only an Associate Justice but also Chief Justice of the State Supreme Court. It was in 1907 that Fassifern School for girls was established at Lincolnton by Miss Kate Shipp, of the parish, a valuable home boarding school, which later moved to Hendersonville and has continued there. I am indebted to Mrs. Virginia B. Froenberger for information that she has given in "A Short History and Appreciation of St. Luke's Episcopal Church."

ALL SAINTS CHURCH—LINVILLE AND CHURCH OF THE RESURRECTION LITTLE SWITZERLAND

THESE two Churches were started about the same time. Bishop Horner met ones interested at Linville, Aug. 13, 1911, to plan for building a Church, which was opened for Services within a year's time, and the building of the Church in Little Switzerland was begun in 1912, first Service held on June 13th, 1913. They were both due to summer colonies, as the name is used for people attracted to localities as offering means of health and recreation in the summer time. At first All Saints was under the care of Rev. J. N. Atkins, of the Valle Crucis Ass. Mission. It was in Avery County, and some distance from Valle Crucis. It seems that Mr. Atkins travelled extensively and continuously in those days fulfilling his ministry in the Church. He writes me that the building of the Church, as well as of the Mission House, was the result of the devoted interest of Mr. and Mrs. Donald McCrea, of Wilmington, N. C. who had a very lovely summer home there, where he was a frequent guest. There was a Sunday School and a form of Mission School, Miss Virginia Mitchell and Mrs. Bottom being Mission teachers. Miss Irene Lasier was a Mission worker at All Saints later for several years. I read of a Mothers Club, Camp Fire Girls, Sewing School, Basket Class and Kindergarten. And in 1922 I read of a parish house, and for a time Archdeacon Griffith had the Mission under his care.

The Church of The Resurrection was evidently well built, a frame structure, the work done by local carpenters, "and the very best hemlock timber used," and so it was not hurt when a strong wind blew the building down hill a few feet, so I have learned. But the Church had its uphill as well as it's downhill time. "For when the Blue Ridge Parkway was surveyed through Little Switzerland, the Church was found to be standing almost in the center of the proposed right of way. The building was moved about 100 yards uphill." (From an article in The Asheville Citizen on occasion of the keeping of the Church's fortieth anniversary) It was partly due to Mrs. McNeely DuBose that the Church was built, who wished it to be a memorial to her husband, who had been the rector of Trinity Church, Asheville, as also Chaplain of St. Mary's School, Raleigh. Mrs. DuBose met half the cost of building the Church, as I have read. Mrs. Heriot Clarkson, of Charlotte, who, with Judge Clarkson, had a home at Little Switzerland, was a leading influence in promoting the Church's interest there. Services were held only during the summer months.

ST. FRANCIS'—RUTHERFORDTON

REV. Frederick D. Lobdell, affectionately called "Father," found a field for his ministry to his liking and for which he was adapted. While middle-age, he had the buoyancy of youth, was a sociable person, and at home in visiting among the poor and those of little education as well as among those well educated and of the wealthy class of society. His father was a priest, and after graduating from Trinity College, Hartford, studied for Holy Orders at Berkeley Divinity School, Middletown, Conn., and was ordained deacon in 1888 and priest in 1889. Having a call to the Monastic life, he became a member of the Companions of our Saviour, located at St. Elizabeth's Church, Philadelphia, and exercised his ministry largely among the city's sick and poor.

Frederick Lobdell's friends, Dr. and Mrs. Norris, who had come to Rutherfordton, to found a Hospital and Mrs. Wheeler, Mrs. Norris' mother, provided not only a home for him near the hospital, but also a chapel, adjoining, which was called St. Luke's, where they and he and others of the hospital staff and patients could day by day offer the Church's service of prayer and praise. Frederick Lobdell had a special gift for ministering to the sick. He also found a field for his ministry among the poor of the mill-village, as also among the scattered farm folk of Rutherford and Polk Counties. I was called to be associated with him in 1910, and soon after Rev. H. H. Roche came as an associate, having been ordained in the same year as Frederick Lobdell. He had been rector at the Church of the Transfiguration, Philadelphia, before coming to Rutherfordton. He lived with his sister, Mrs. Francis Hincks, at Rutherfordton, their home just beyond the Mission House, as Father Lobdell's home was called, and where I lived. I had been in country work in the Catskill Mountains, New York State, for several years, and was glad to come to a more equable winter climate. Father Roche and I were happy in the associated prayer life that we found at St. Luke's Chapel, as also in the Mission work in which we became associated with Father Lobdell. As a result of his three years labor, the diocesan journal of 1911 give the following Churches as under the care of the "Rutherford Associate Mission": Transfiguration, Bat Cave; S. Joseph's, Green River; St. Andrew's, Green River; St. Luke's, Rutherfordton; Redeemer, Shelby; St. Mark's, Springdale. Father Lobdell continued as rector of St. Francis, the parish Church. One can see that he needed associates in the work, the more so, when, in a year or more, St. Thomas, Pea Ridge, in Polk County, was added to the number, and in a few years St. Gabriel's, the Mission for colored in Rutherfordton. It was still the day of horses, buggies, wagons and carriages, as also of dirt roads, except some of the town streets. Occa-

sionally a Ford car would appear on the streets. Father Lobdell rode a spirited young horse, Duke by name.

One of the Father's accomplishments was the securing of Mission workers. These were found at St. Francis, the Parish Church, a Primary Day School continuing for several years, meeting in the old Church building, St. John's on Main Street; at St. Thomas, a Mission House being built next to the Church, a frame building, where the worker or workers lived, who also conducted a Day-School; and also at St. Mark's, where a house nearby was provided for the workers. Father Lobdell raised the funds for the management of the Missions, as also for his associates salaries. He published a paper, "St. Francis Chronicle," which told of the development of the work and sent to those who gave for its support. I found an interesting field at The Redeemer, Shelby, keeping regular appointments there, where Miss Emma Frick had a good-sized Sunday School, chiefly of children from the mill section of town. Fr. Roche with his sister, Mrs. Francis Hincks and other helpers developed the work at St. Gabriel's. There were well known families, as those of Ambrose Mills in Polk County, of Mark Williams and the Reynolds at Bat Cave, of Coot Logan at Chimney Rock, of the Pritchards at Pea Ridge, and of Tom Lynch at St. Marks, who had belonged to the Episcopal Church or were favorable to it, and welcomed the forming of congregations. The influence of Rev. Milnor Jones of former Tryon and Henderson County days, was found in the allegiance of some to the Church.

In Frederick Lobdell's first diocesan convention report, numbers of Communicants at St. Francis are given as 29, and in six years it had risen to 100, which includes, no doubt, those at St. Luke's Chapel. Baptisms reported 94, including "Those in Polk County," in 1914, and in another previous year of our labors, baptisms 61. There are separate diocesan reports for St. Mark's and St. Thomas' Missions. At these in 1914, 28 pupils are reported in the day-school at St. Mark's and 36 at St. Thomas, while 42 attended the parish school at St. Francis.

Father Lobdell, not being talented in a business way, accounts probably for lack of organization of the Country Missions, thru local committees, except at the one at Bat Cave, accounting possibly for those of St. Mark's and St. Thomas' not continuing in later years, after his time. The Mission at Shelby has grown into a successful parish, as also the Transfiguration, Bat Cave, into a successful Mission. After the World War No. 1, Father Lobdell became Government Chaplain at the Hospital at Oteen, which needs a further story, he having resigned as Rector of St. Francis. The following in memoriam is taken from the 1931 Diocesan Journal:—"On Sept. 18th, 1930, there entered Paradise the soul of a sturdy warrior of the Church Militant, and a devoted servant of the diocese of Western North Carolina since his coming to the mountains in 1908. City-born and bred he quickly grasped the need of our mountain folk for what the Church has to offer,

and became to them a living interpretation of her heritage. He set forth the Church's Apostolic lineage by apostolic labors. No mountain path was for him too steep nor lonely cabin too remote, if only at the end of the road he could take Christ to a hungry soul. We are infinitely poorer because of the passing of Frederick Lobdell, but infinitely rich in the memories of his faithful service."

RUTHERFORD ASSOCIATE MISSION

AS WE have learned thru a previous sketch on St. Francis, Rutherfordton, it was my privilege to be associated with Rev. F. D. Lobdell, who was rector of St. Francis from 1908 to 1920. Rev. Hibbert H. Roche and I were priests of the Associate Mission, the name being used to designate our work in care of Mission Churches in Rutherford and Polk Counties and at Shelby in Cleveland County, as also in connection with the parish at Rutherfordton. In the previous Sketch we have learned of these Mission Churches. I was associated in the work from 1910 to 1915. Bishop Horner wished to promote the plan of Associate Missions, there having been one, the Ravenscroft Associate Mission, at Asheville, and one, the Franklin Associate Mission, before his time. So there were formed the Morganton Associate Mission and the Valle Crucis Associate Mission. The one at Rutherfordton continued after Fr. Lobdell left the field to become Chaplain of the Government Hospital at Oteen. Rev. E. E. Knight followed him as rector of St. Francis, continuing until 1925, who was followed by Rev. Kenneth I. Rice, and Rev. R. E. Gentle, each rector of St. Francis for short periods. The Associate Mission also included lay-workers, usually receiving salaries which were met thru benefactors of the Mission work. After serving as Rector at Calvary Church, Fletcher, I returned to be an associate with Father Knight, and then, when the Parish was without a rector in 1930, I returned as temporary priest in-charge. I mention my connection with the work, partly to show the ground of my knowledge of it, as also to show my attachment to it. I think of the many faithful Mission workers, Miss Lillian Noble, Miss Florence Van Gasbeck, Miss Louise Foster, Mrs. Francis Hincks, Miss Agnes Van Kirk, Miss Lockwood, Mr. and Mrs. Alexander Vallatton, and Rev. T. C. Swanman. There were Mission houses at St. Thomas, Pea Ridge, at St. Mark's, Springdale and at Transfiguration, Bat Cave. At those, as at the Coxe's home at Green River, I look back with pleasure to the times of rest and entertainment after the labor of the day.

Father Lobdell's views of the Church's worship and teaching were those of a more Catholic tradition than had previously been followed

at St. Francis. This was seen, for example, in the use of the special vestments for celebrating the Holy Eucharist, an inheritance from English Church usage, and in the use of candles on the altar. Otherwise there was little change in the accustomed ceremonial of worship. As for an increased frequency of service, such was found at St. Luke's Chapel, near the hospital, where the priests associate and others would keep the daily Prayer Book round of Holy Communion, Matins and Evensong, in so far as practicable, for at times the priests would be elsewhere in the Mission field. The use of "Father," as a ministerial title was an innovation, we might say, but we used it, I may also say, sensibly, and not always. Yet many came to love the use of it. As with Fr. Lobdell, Fr. Roche and myself, the priests I have mentioned, who followed us, were unmarried, except Rev. Kenneth I. Rice, a widower, and they continued to observe the general character of worship and frequency of services as was our custom. The need of fasting before communion was taught, opportunity for communion always given to those who were not accustomed to it, and the privilege of private confession was given to those who desired it. But equally with the need of the Church's worship and discipline, was that which, as we know, lies always before and behind it, the need of the knowledge of God's love and of the redemptive life of the Saviour's Gospel. This was taught and preached by the priests and Mission workers, wherever in town and country side people would gather for the Church's worship, in the church buildings, or, as occasion would offer, in visitations in homes. And how many worshipped at St. Thomas' and St. Mark's, and how many of the colored race at St. Andrew's, Green River! The growth in the Church membership would be slow, with a prevailing Baptist background, tho there were from the diocesan records, confirmations each year in parish and Missions. In 1920, numbers of communicants at St. Francis was 50, at St. Gabriel's, 40, at Transfiguration, Bat Cave, 14, at St. Mark's, 15, at St. Thomas', 28, at St. Andrew's, Green River, 15. In 1925, there were 79 communicants at St. Francis.

Rev. E. E. Knight was of a Springfield, Mass. family, and was trained for the ministry at Nashotah House, Wis. ordained to the diaconate by Bishop Grafton and to the priesthood by Bishop Weller, both of Wisconsin. He exercised his ministry in Jersey City, N. J. and in Baltimore, Md. before coming to Rutherfordton, and became Chaplain for many years at the Metropolitan Life Insurance Sanitarium at Mt. McGregor, N. Y. after leaving Rutherfordton. Rev. Kenneth I. Rice was of a New Jersey family, and graduated from the General Theolog. Seminary in New York, and ordained in the diocese of New York. His ministry was in the Middle West, before becoming Chaplain of the U. S. Veteran Bureau No. 96 at Tupper Lake, N. Y. coming to Rutherfordton from there. On leaving Rutherfordton he became Chaplain at the Veterans Bureau Hospital at Canaduaqua, N. Y.

CHURCH OF THE HOLY CROSS—TRYON

REV. E. N. Joyner had resigned as rector of Holy Cross, and was soon to become rector of St. James' Church, Lenoir. We have written further about him, of his valuable life as a priest of the Church, in the sketch on St. James Church. Mr. F. P. Bacon, long-time resident of Tryon, and vestryman in those days of 1909, tells me how he and other young vestrymen thought Mr. Joyner was getting too old to be their rector, and in a kindly way no doubt suggested his resignation. He was only sixty-two, which would not be considered so old in our mid-century time. After leaving Tryon Mr. Joyner married a second time, the bride, Miss Elizabeth Andrews, of Wilmington, S. C. by whom a son was born, and he continued in active service in the Church for several years. Rev. John C. Seagle served temporarily at Holy Cross, of whom also we have written elsewhere, and Rev. John W. Areson served as rector for two years. The latter was married, having one daughter. A rectory, built in 1910, was now available, but the vestry were not pleased with this rector, and asked for his resignation, which he refused to give, and the matter had to be referred, according to the Church's canons, to the bishop. The reason for the vestry's asking for the resignation was "for the good of the Church" whatever that may be taken to mean. One interesting matter during these years, according to the vestry's minutes, was the offer on the part of the Embury family, of the parish, to give \$800.00 towards a new church building, the existing building having been built less than twenty years previous. The idea was considered for two or three years, and then dropped.

The parish must have been ready for a pastor, who would be ready to stay and who would be satisfactory to the vestry, and such was found in Rev. H. Norwood Bowne. He came to us in 1913 from the diocese of Long Island, and was married, his wife Marie Antonette Wood. He had had an active ministry of several years, eight of which has been spent in the States of Washington and Idaho. He was ordained deacon in 1897, and priest in 1904 by Bishop Wells, of Missionary District of Spokane. In report to the diocese in 1914, there were 82 communicants of Holy Cross, and from the number of services reported of Sundays, I judge that the Holy Communion was celebrated each Sunday, as also Morning Prayer held, and Holy Days were being observed. The number of communicants increased, in 1918 there were 107 reported. In this year, Mr. Bowne accepted a call to All Souls Church, Biltmore, and why, I do not know, but he stayed there but a year, returning then to Holy Cross. We know that those years were the difficult ones of war-time. The rector's salary was only \$700.00 in 1914, increased to \$1200 by 1916, continuing as such until 1920, when it became \$1800.00. The names of the vestry in this period of Holy

Cross, of which we are writing, tho serving in different years, are; F. P. Bacon, Geo. H. Holmes, J. F. Searles, W. T. Lindsey, Henry Bray, Dr. D. E. Grady, W. F. Smith, R. C. Erskine, Dr. M. C. Palmer, possibly others. There was an active Woman's Auxiliary, and a Junior Auxiliary and a Parish Guild.

Mr. Bowne was active in diocesan interests. He was dean of the Convocation of Waynesville for several years, and was a deputy to the General Convention of the National Church in 1916, and served on the diocesan committee on Constitution and Canons. He was chairman of the Polk County Chapter of the Red Cross for two years. On leaving Holy Cross in 1922 he became Rector of St. Mary's Church, High Point, N. C. for several years.

THE DIOCESAN SCHOOLS THE APPALACHIAN SCHOOL—PENLAND

THE SCHOOL continued to follow the pattern that Mr. Morgan and Bishop Horner had planned for it, after Mr. Morgan's leaving. Miss Amy M. Burt became the principal, continuing for several years. There were two distinct fields of interest, the home care and education of young children and the development of a better and richer community life. Miss Burt was especially qualified for the work of the school, and Miss Lucy Morgan, a sister of Rev. Rufus Morgan, qualified for developing the hand-craft department for the women of the community. It was all uphill work, if we may so judge. Twelve boarding children are reported in 1922, twenty-six in 1925, and many day pupils. There was not sufficient house accommodation for them. The bishop in reporting to the diocese at 1926 convention says:—"The Appalachian School at Penland deserves special mention and commendation. The school specializes in the care of any small children and the buildings are full to overflowing. New and more commodious buildings are greatly needed there. The small children are wonderfully well cared for and trained, and Miss Burt, the Principal of the School, deserves more than a mere commendation for her management." Miss Burt had assistant teachers, and the farm connected with the School had its manager. Miss Ellen Barker, head of the academic work, Miss Florence Gilliland, school and community nurse, Mrs. Esther Morgan Frees, as housemother, Mr. Tim Wyatt, as farm manager and general utility man, are some whose names I have learned. Children were kept to high-school age. Tuition rates were low, even for those days, \$8.00 to \$12.00 a month, that is for the boarding pupils, although it cost from \$200.00 to \$300.00 a year for each pupil. This is taken from

the prospectus of the School in 1924, in which Miss Burt writes:—"All pupils share in the work of the institution. Both boys and girls are responsible for keeping home and school building clean and in order. They do a stated amount of work in the garden. They help pick apples in the season, and do other seasonal tasks. The girls learn to cook, to do general house work, to weave and to sew. Just as soon as they are sufficiently competent, the older girls become responsible for certain meals during each week . . . The boys gather wood for kindling, help take care of fires, keep porches and grounds clean, do errands and smaller tasks about buildings and farm." Miss Burt didn't neglect the play-side of child life, and writes of the use and benefits of the playground. She refers to those who have gone on for more advanced work in large schools on leaving the School as "without exception making enviable record."

Miss Psyche Webster followed Miss Burt as Principal, and she was followed by Miss Catherine Califf, familiarly called "Pa" by the children. Rev. Peter W. Lambert, the present head-master, came to the School as chaplain in 1934. Before then priests would visit the School, as also the bishop, for Church Services and administering the Sacraments.

In 1929 Miss Gladys Chisholm came as a teacher, and in 1930 Miss Elsie Waitz as a teacher, both to continue for many years.

While Miss Lucy Morgan served as Principal of the School for a short time before Miss Burt came, her chief work lay in the development of the weaving and home industries, which was for several years a department of the School. It is an interesting story, as told in:—"The Story of the Penland Weavers," of the growth of what was at first a department of the School, into what has become known as an independent organization, the Penland Weavers and Potters," or more properly speaking, "The Penland School of Handicrafts." It was an uphill struggle in the early days to revive the native art of home weaving, and to show to the women of the Penland neighborhood the advantages of better kinds of looms. It was written in the early days of the School:—"Our institution stands back of everything that will help the community. We are glad to have our land used for agricultural experiments, we are anxious to forward good roads, we are ready to join in and to support any organization forwarding the good of the people."

The School is on a wooded hill-top, which is really a ridge of a mountain. From this ridge one looks down over the school acres of farm lands and orchards, and to other farms and homes. Fertile valleys and hill-sides, streams and their branches, with mountain peaks forming a background make an attractive scenery to the visiting tourist.

CHRIST SCHOOL—ARDEN

IT WAS in 1908, two years after Mr. Wetmore's death, of which we have written, when Rev. R. R. Harris assumed the headmaster's position at Christ School. Rev. Thomas C. Wetmore was the first headmaster, he and Mrs. Wetmore having founded the school. "Father" Harris, as he has come to be known, found a smaller school plant than exists today. There was a Main or School building, a dormitory, a wing of which served as a refectory, a shop, and the chapel had been begun. Except the chapel and lower story of the dormitory, the buildings were of wooden structure. The campus was not as extensive nor in any way as beautiful as it is today, which is largely due to Father Harris' interest in the planning of the growth of trees and shrubbery. The system of self-help on the part of the students, which is found at the school today, was in use in Father Harris' time, no help employed outside of the kitchen and farm. Cooperation has been a tradition of Christ School life from its beginning. "In the care of the grounds, on the athletic field, in the management of the school paper, in the rendering of the Church's worship, and in the daily routine of the school room, teachers and boys have worked and worshiped and played together, so as to produce a wholesome family life."

Father Harris had had teaching experience, having taught for fourteen years in the public schools in Alabama. He was born in Uniontown, Ky., Nov. 13th, 1865. He had public school education. He was brought up in town life.

Father Harris was ordered deacon by Bishop Barnwell of Alabama, June 1st, 1902 and ordained to the priesthood, Sept. 13th, 1903, and had charge of parishes in Florence and Gadsden, Alabama. In 1888 he had married Miss Emiline Ryan of Akron, Ohio. Three sons, Donald, David and Robert were born in the family and one daughter, Dorothy, all of whom have married. David succeeded his father as the headmaster of Christ School.

The Church's worship has always been central to the life of the school. Father Harris introduced the daily celebration of the Holy Communion, which was held at an early hour, attendance being voluntary on the part of the students. The angelus was rung a half-hour before the service, and also at noon and again before Evensong, held before supper, and attended by the school. There was the worship of the Holy Eucharist on Sundays at 10:00 o'clock, in addition to the early Service, and Evensong, as on week-days. Certain boys were taught to serve as acolytes at the services. Father Harris was devoted to the duties of school-master and teacher equally with those having to do with the Church's offering of worship and prayer. He had the assistance of Mrs. Harris and six other teachers in the class room work. I am told that in his early days at the school he taught a variety of

subjects, as necessity might require, including Latin and Greek. Mathematics was a subject he especially enjoyed teaching. Father Harris held the position, which has in later days in higher priced schools been held by another than the headmaster, of Superintendent of the Grounds. In any emergency affecting the plumbing, lighting, heating or other of the school equipment, he would be found bossing or more likely helping in any needed repairs. We may say that he was here, and there and everywhere. A specialty of his interests was the care and raising of poultry. The farm provided its own milk and vegetables. Water was run to the school from a near-by stream by the use of a ram. Father Harris had the able assistance of Mr. L. V. Boyd, whose home was near-by, in the management of the carpentry shop, and in any building-construction. Mr. Boyd constructed the new dormitory, built in 1920, of the native sandstone, quarried on the school property. Having this quarry has been a great asset in later building purposes, both in the matter of economy of building, as also in producing a uniform and beautiful type of building. Several cottages were built for the use of the students, as also, in time, one for a chaplain, who was added to the staff, as also one for a coach. Mr. Boyd has continued as the school builder for forty years. When I told him a few years ago, after the new administration and school building had been completed, that he had won his "laurels," his age then being 68, and explained that that meant a "crown of honor," he said that he didn't deserve any such, that the daily wage he had received for his work was an all-sufficient consideration. Yet his diligent, cooperative spirit, as I have known it, and his love for Christ School, he being a communicant member of the Church, have had a higher value than can be counted in terms of money.

Another assistant to Father Harris in the early days, and one who has proved to be invaluable as the athletic coach was Mr. Richard Fayssoux. He is an alumnus of the school and is still active as a coach, and has been a great favorite with the boys. He taught in the regular school work as well as acting as coach of athletics. He married Miss Sarah Shuford, of an Arden family. Of the other early teachers I have been told of Miss Catherine Moran, Mrs. Lance, Miss Mary Rollins, and Prof. Stark and Grier. Mrs. Wetmore, the widow of Rev. Thomas C. Wetmore also taught.

The purpose of Christ School was to give an education to boys and girls of the mountain country, a better education than it was then possible thru the public schools, and this to be under Christian influence. Many day pupils attended, including girls, provision being made for boarding boys, altho also at first there was a girls dormitory. The tuition for boarding students was low compared with tuitions in later years. This was not over \$200.00 even after several years of the school's life. As public schools improved, the need of Christ School fulfilling its original purpose diminished, boys being accepted from

any state as boarding accommodations for them developed. The number of students increased, as also amount of tuition. There were 100 resident students at the end of Father Harris' time. While as is well known, the school has developed into a first class, state accredited school for all boys, the ideals of the school are, we may say, those that Father Harris established, the cooperation of the student body in the routine of its' management, interests in athletics, an intimate and informal relationship between the headmaster and teachers with the student body, and the emphasis on the perfecting of the boys' spiritual life, thru their interests in the Church's life of faith and worship. Religious teaching has been a part of the school life from its beginning. The Church's life of worship at the school today is as Father Harris developed it. A reverence for God's House and a heartiness in taking part in the Church's worship have been characteristic of the student body. The Chancel window of our Saviour as a boy with arms outstretched, representing the breadth of God's love, is very beautiful. It is a copy of a painting by Emily Collier, of London, England, which was owned by a Mrs. McArdy, of Morristown, N. J. A fruit of the school's religious teaching and, no doubt, of Father Harris' personal influence, has been the call to the sacred ministry of the Church on the part of 21 boys during his time.

The school campus consisted of eleven acres and the farm lands covered one hundred acres. These were part of the estate of Henry Robertson, grandfather of Mrs. Wetmore.

The school had been incorporated in 1907, and of the Board of Trustees we find that Bishop Horner was president, Mr. Haywood Parker, Vice President, Mr. W. W. Williamson, Treasurer, with the headmaster and Mrs. Wetmore. Mr. Williamson acted as treasurer for twenty-seven years, resigning on account of illness. Later members of the Board included Gen. Theodore F. Davidson, of Asheville, Rev. S. B. Stroup of Hickory, Dr. R. P. Moale of Asheville, and Mr. Harvey Haywood of Biltmore, and Mr. Reginald Howland of Asheville. Except for Mrs. Wetmore's interests in the school, it may be said that it could not have continued in those early days. The school was distinctly of a "Missionary" character, and friends were needed to carry on. The tuition from students in 1916, for instance, was \$2325.30, and from Mrs. Wetmore \$5313.51 (from report to the diocesan convention) There were other receipts from local sources. It was through appeals to friends of the school that funds were received. This involved travel on Mrs. Wetmore's part to present the claims of the school to congregations of the Church, often to those of distant cities. It was the customary method in those days for supporting missionary work. As the years passed, and the amount of tuition fees increased, yet there continued a need for financial aid from the general Church. The Missionary Society of the National Church donated an amount each year. An endowment fund for the school was begun.

The other chief values of Mrs. Wetmore's interests was in promoting what may be called community welfare, chiefly among the girls and women of the farms that surrounded the school. She started a Woman's Auxiliary of the Church, and a cabin was built on the school grounds, where home craft and industrial work were taught. She provided the means for the employment of a community nurse. In looking over early copies of "The Galax Leaf," a small paper Mrs. Wetmore published in the School's interests, I find the description of a nurse's trials:—"faithful and efficient she has brought help and healing far upon the mountain all the year, and she herself has had much suffering. In the summer as she was walking thru a corn field, she was bitten on the hand by a rattlesnake. For days her life hung in the balance. In September she slipped and broke her arm. It is still painful but she works on."

Mrs. Wetmore inherited her home, near the school, from the Robertson estate, her relatives. She had two children, Thomas and Susanna. She truly gave her heart and mind and soul to the development of Christ School and to the community interests. Father Harris died Jan. 11, 1933. The following "In memoriam" tribute was paid to him in The Galax Leaf:—"He was rarely endowed with mental gifts, and a great reader. His wide information extended from inter-national affairs to local personalities, in all which he had a keen interest and a wise judgment. He inspired a confidence which few men can deserve or command. It would be impossible to think of him apart from his love for, and knowledge of plant life. He made beautiful the grounds of Christ School with trees and shrubs and flowers; surrounded by these he lies outside the wall of the Chapel, very near the altar, at which he ministered every day."

PATTERSON SCHOOL—LEGERWOOD

REV. Hugh A. Dobbin became Headmaster of the School in 1913, having been connected with the Valle Crucis Mission work. He was a graduate of A. and E. College, of Raleigh, North Carolina. We have written about him in a previous sketch on Valle Crucis School. The School building, called Palmyra, contained school rooms and dormitory. There were two adjoining cottages, and a rectory and Chapel. The farm consisted of 1350 acres, 300 of which was tillable, the remainder in virgin forest. In 1914 there were 34 boarding pupils, 6 day pupils, and some primary children. The cost of tuition and board was \$200.00, part of which could be paid by its equivalent in extra work during school term or vacation. As stated in a prospectus published a

few years later: "The School curriculum is arranged to co-ordinate the academic course with the practical side of farm life. The boys of the School are expected to do their part of the duties of a farm household. Work, play, and books are so co-ordinated as to fill the day and no idlers are countenanced" . . . "The boy is taught scientific farming in a practical way, not in the laboratory, but in the fields. He learns all about horses, cows, pigs, and chickens, and how to grow grain and grass for the animals and how to feed them." The intention of the School in those days was not primarily to fit boys for college or for city industrial life, but to return them to their homes on the farms, the better equipped to engage in the pursuits of agriculture, forestry, mining, etc. and other occupations of their home environment. A part of this equipment would be a training in the faith and worship of the Church. Daily Morning and Evening Prayer were said in the School Chapel. "This beginning and ending of the day with active recognition of our dependence on Divine guidance leaves a permanent impression upon the life of boy as well as helps in the daily routine of the School life." The rising bell was sounded at six o'clock, and the retiring bell at nine.

The Gard Memorial dormitory was erected in 1921. It was a memorial by Mrs. Gard to her late husband, Charles E. Gard, who had been a veneer manufacturer. It was a three story building, still a part of the School plant. As the 1921-22 prospectus states: "In this building are recitation rooms, Chapel, office, and sleeping quarters for two teachers and sixty boys. There are eight modernly fitted bathrooms in this building, a bath room being placed between each two bedrooms with connecting doors." Of teachers in the early days of Mr. Dobbin's time, besides himself, we learn of John A. Johnson, Horticulture; Leicester F. Kent, Grammar School; Mrs. Dobbin, Domestic Science; Gertrude Horton, Primary Department; and Beulah Dobbin, Primary and Social Service; T. P. Wood, Shop Manager; and Bynum Dobbin, Farm Manager. It was a sad day in 1925 when the Palmyra building burned, which was rebuilt within three years, at a cost of over \$6,000.00. There were some fifty and more boarding pupils at this time, 1925. Mr. Lawrence S. Holt, of Burlington, North Carolina, on visiting the school after the Palmyra fire, offered to give \$1,000.00, if Mr. Dobbin would raise an equal amount, for rebuilding. Mr. Dobbin, on raising \$2,000.00 received an additional \$2,000.00 from Mr. Holt, who later gave a trust fund of \$50,000.00 for an endowment to the school.

Among the other property improvements in Mr. Dobbin's time were a gravity water system, still operating, repairing the mill, in order to have water-ground flour, and in his own words: "I bought a saw mill, cane mill, threshing machine, machinery for shop, and employed a good carpenter and Negro blacksmith to run the shop." He later added a school power-lighting system. He also added 200 acres

to the school property, which has since been sold, as I understand. Bishop Horner once said to him: "Hugh, it is surprising how you get things you want. You have made an unexpected success of this place." When he came to retire after twenty-five years of service, he said in an interview that "his wife has been his strong right arm, and but for the loyal support of his entire family he would not have carried on all these years." Mr. and Mrs. Dobbin have their own home not far from the school, and in writing me, and looking back over his years of Headmaster of a boys school he says: "It is gratifying to know that 90% of these self-made men have married and are successful in professions from the ministry to the farm." I may add that in twenty-five and more years the purpose of the school has enlarged, so as to fit boys for college and business as well as for agriculture and home-town industries.

VALLE CRUCIS MISSION AND SCHOOL

IN A previous Sketch we have referred to the death of Rev. Lee Frontis Anthony at the School, who was priest in charge of the Mission and School. For three to four years after his death there was no resident minister at the School. Also shortly after his death Auxiliary Hall was burned, as we have told. It was a time for courage and continued faith in the purposes of the School on the part of the Bishop and Teachers of the School and others of the Mission at Valle Crucis. They were also years following the closing of the First World War. But in time a new building was erected. Miss Isabel Graves continued as school-principal. And in a leaflet in the interests of the School, of October, 1924, I read of the following teachers:—Miss Walton, Miss Boyd Caudill, Miss Clarice Wheeler, Miss Eleanor Simpson, Miss Virginia Bouldin and Miss Maude Woodward. Also Rev. J. Preston Burke had come as resident rector in 1923, who was to continue as such for several years. This marked the advent into our diocese of one who has become well-known as rector of St. James Church, Hendersonville, and prominent in holding positions in the diocese. We had just become a diocese in 1922. On a page of this same leaflet is an architect's plan for a proposed new Church building, which shows that Mr. Burke was not slow in promoting what he felt was a great need for the developing of the work of the Mission and School. In July, 1925 the corner-stone of the new Church was laid, of which we shall speak further. Mr. Burke was from Lincoln County, a graduate of Christ School, Arden, and of the University of North Carolina. After graduating from the Western Theological Seminary,

in Chicago, he was ordained to the ministry by Bishop Cheshire, in whose diocese of North Carolina he spent the first years of his ministry. He had recently married before coming to Valle Crucis, his wife Mary E. Graves. Eighty-six is given as number of communicants at Valle Crucis in 1923.

A Ways and Means Committee of the Mission was formed for building of the Church, consisting of J. P. Burke, as chairman, and Messrs. T. D. Heffner, C. E. Welch, W. W. Mast, Lawson Townsend, Dr. H. B. Perry, Messrs. C. D. Taylor, Lee Tester and Duke Tester; who issued a leaflet, "A New Church for Valle Crucis," which explained the need of a Church, and asked for subscriptions towards its building. The leaflet was sent to friends of the Mission. In it it says that "The people (of Valle Crucis) are devoted to the Church through years of associations. They are eager for a New Church, and are willing to do all that their limited means will permit." Miss Virginia Bouldin was treasurer of the Church Building Fund. A stone structure was planned for, and for those who have seen it as finished admire its fitness as it rises on the knoll, as one enters the School grounds from the highway. At the laying of the corner-stone Bishop Horner officiated, and there were two other bishops present, Bishop Cheshire of North Carolina and Bishop Finlay, of Upper South Carolina. Bishop Cheshire spoke of the past days of the Mission, referring to his part in the reviving of the Mission in 1895, after the work connected with it had been dormant a few years. It was a noteworthy incident that four generations of the Townsend family were present at the ceremonies of laying the corner-stone, all Church members, and each depositing something in the stone, one a New Testament, another a Prayer Book, another a Hymnal, and the other a list of communicants. This was an outward token of the eighty years history of the Mission. The New Church was opened for its first Service, in 1926.

A notable mark of Mr. Burke's ministry at Valle Crucis was his acting as host to the Summer School for Church School teachers and others, held there in the years 1924-1927. This was under the direction of the diocesan committee on Religious Education, of which Rev. J. W. C. Johnson, of Gastonia, was chairman. It was sponsored by the dioceses of North Carolina and Upper South Carolina as well as by our own diocese. Of course, as we know now, this school was the forerunner of what has become the Kanuga Conferences. Mr. Burke has been foremost in the diocese in the promotion of religious education. Much credit is due in those early days to Mr. Johnson's interest in getting a summer school started at Valle Crucis, which proved successful in every way. Communicant members numbered 106 on Mr. Burke's leaving Valle Crucis, when he accepted a call to become rector of St. James' Church, Hendersonville.

ABOUT BISHOP HORNER

AFTER Bishop Cheshire's short period in charge of the Jurisdiction of Asheville, Rt. Rev. J. M. Horner was consecrated as its bishop on December 28, 1898. He had been elected for the Jurisdiction by the General Convention of the National Church, which had met in that year in Washington, D. C. The consecration took place in Trinity Church, Asheville, of which Rev. McNeely DuBose was the Rector. Bishop Cheshire of the North Carolina diocese was consecrator, assisted by Bishop Watson of the diocese of East Carolina, and Bishop Capers of the diocese of South Carolina, as presentors, and Bishop Gibson, the Bishop Coadjutor of Virginia. The house called Schoenberger Hall at end of Ravenscroft Drive, which had been used as a school for the training of men for the ministry, became the bishop's residence. Many of the present generation remember Bishop Horner, and some who were children in his time, as also those who were adults, received the rite of confirmation from him. The bishop traveled extensively throughout the jurisdiction, and will be remembered both for his visits to the parishes and missions for Confirmation and other purposes, as also for his interests in establishment of the boarding schools at Valle Crucis, Christ School, Arden, the School at Penland and the Patterson School. He came in the closing days of travel by horses, wagons and buggies, the autos soon to take the place of these in the cities, while their use continued for many years in the country places. The bishop, as we remember him, was of good stature, energetic in his ways, of dignified bearing in officiating in the Church's worship, faithful to the calls of duty, and became beloved throughout the field of the jurisdiction.

Bishop Horner was born at Oxford, North Carolina, July 7th, 1859. He attended the Horner Military School at Oxford, of which his father, James H. Horner was headmaster; graduated from the University of Virginia, and did graduate work at John's Hopkins University, Baltimore. He attended the General Theological Seminary, New York, receiving a B.D. degree there, was ordained deacon by Bishop Lyman of North Carolina in St. Stephen's Church, Oxford, and later made priest at the Church of The Holy Innocents, Henderson, North Carolina. For eight years he was co-principal with his brother, Jerome Channing Horner, of the Horner School at Oxford, at the same time ministering at Mission Churches in the neighborhood.

Bishop Horner's mother was the former Miss Sophronia Moore, and in 1892 he was married to Miss Eva Harker of Augusta, Georgia. His son Junius M. Horner, an attorney, lives in Asheville and Mrs. George F. Butterworth of Rye, New York, and Mrs. C. M. Hall of Asheville are his daughters.

In the bishop's first address to the Convention of the Missionary

District, which met in Morganton, September 13th to 14th, 1899, in speaking of receiving all official registers and papers from the Bishop of North Carolina he says "I found all papers and registers so completely arranged and systematized, that it was not a difficult matter for me to enter intelligently upon the duties of the office of Bishop . . . and the care with which Bishop Cheshire had organized all parts of the work, has made it unnecessary for me to attempt any material changes in the missionary work of the District." In looking ahead the bishop says:—"The educational interests of the District must not be neglected. We have an open door, as it were, in many parts of these mountains, and within a few years it may be closed. The children are without educational facilities in many places, and will never realize their need unless they are taught by someone going in from without." So did the bishop give a call, that was dear to his heart and mind, and that in a few years had its answer in the establishment of the four boarding schools mentioned above.

There were the first year of his charge nineteen active priests and four deacons. The Standing Committee, as of 1899, was Rev. Jarvis Buxton, Rev. Alfred H. Stubbs, Mr. John H. Pearson and Mr. Haywood Parker. The trustees were Rev. McNeely DuBose, Rev. Churchill Satterlee, Mr. Thomas W. Patton and Mr. Haywood Parker. Number of communicants was 1740. There were ten parishes, sixteen organized missions, and thirty-two unorganized, no doubt some inactive.

We read at this time of the Ravenscroft Associate Mission, of which Rev. Alfred H. Stubbs was Warden and one other, Rev. William F. Rice, a deacon, belonging to it, and lay readers reported (and only by surname) Messrs. Child, Holmes, Kimberly, Ledford, Parker, Patton, Valentine and Willis, whose names are familiar to some of us today. The Associate Mission served the Asheville and neighboring Mission Churches. These days were a forerunner of later times as regards laymen's interest in caring for the Missions of the Jurisdiction and Diocese. Rev. A. H. Stubbs had become Warden of Ravenscroft in 1894, having previously been rector of St. Barnabas Church, Greensboro, North Carolina. New Jersey was his native state, and he was a graduate of Rutgers College and of General Theological Seminary in New York. In 1899 he succeeded Dr. Swope of All Souls, Biltmore, as Secretary of the Convention of the Jurisdiction, and continued as such for many years afterwards. He lived at the Bishop's house, and had his desk in the room which was, after his time, known as the bishop's office. It was his office under Bishop Horner, and his desk and office were a model of their kind, orderliness being the key word. He and the bishop were a team in the observance of good diocesan office and secretarial management. We have Mr. Stubbs' diary, kept for years and neatly bound, so that apart from the knowledge of his official duties, we can tell how the weather was every day.

Without referring to the events that marked the progress of

Church life during the years of Bishop Horner's episcopate, we wish to record an appreciation of him as published in the Highland Churchman, at the time of his death:—

BISHOP HORNER, AN APPRECIATION

AFTER a long, painful illness, borne with the same patience with which he had borne the difficulties of a long episcopate, our dear Bishop entered the rest of Paradise, on the morning of Wednesday, April 5th.

For 34 years, what is now the diocese of W. N. Carolina, has had the privilege of the ministration of one bishop. Children whom he confirmed in his early years are now past middle life. He gave himself to us and to our spiritual interests, unsparingly and ungrudgingly.

In the case of any long career, certain facts stand out. Most noteworthy in Bishop Horner's case was his loyalty to his clergy. He never listened to gossip about them. He always saw the good in them and emphasized it. He tried to see that they were comfortable and happy. An incident will illustrate. On one occasion, during a recess at a diocesan convention, two priests were discoursing on the supposed failure of another. Unknown to them the bishop was in earshot. Letting them know he had overheard, he did not contradict, but delivered a eulogy of the criticized man, bringing out every quality that he had, saying it all with a smile. It was his idea of common justice, of episcopal duty and episcopal courtesy.

No man could be fairer to those with whom he disagreed, provided he could trust his opponent. For trickery and sharp practice he had supreme contempt. It was an open secret in W. N. Carolina that he disapproved of many things that some of his clergy did. But to him to trust a man was to love him, and to no man was he kinder than to some with whose Church principles he was frankly out of sympathy. Here is what he said in a Convention address when a priest with whom he radically differed had left the diocese:—"We will miss his counsel and active participation in our convention deliberations. He built up a very active parish, and his successor has a good foundation upon which to continue the building of a strong parish."

No wonder then that long rectorships have characterized W. N. Carolina, that clergy have considered long before parting company with such a Father in God, who rejoiced when they rejoiced, who so deeply appreciated their tokens of filial affection, and who would not let them suffer if he could prevent it. He has left behind him a

diocesan heritage of love, gentleness and kindness. To dwell upon his passion of education under Church auspices, his fatherly love for all the mountain folk, and his determination never to spare himself would be to recount an oft-told tale. He was one of God's sowers, he leaves fields white for the harvest.

—*The Highland Churchman*

ABOUT REV. C. M. HALL

IT IS only here and there that any of our clergy, outside of those of Seminary life, find time and have the ability to write. Fr. Hall was a student of the Church's doctrine, history and worship. He was a graduate of the General Theological Seminary in New York, having been born in Brooklyn, N. Y. attended the public school, and was of English and Scotch parentage. He was ordained deacon by Bishop Scarborough of New Jersey, Jan. 6th, 1891, and priest by him Dec. 23rd, 1891. Fr. Hall wrote three books that concern the Christian's devotional life, "Calvary Everyday"; "The Little Valleys"; and "The Life of a Christian." These consist of short chapters on the Christian Way of Life, on matters of personal religion, being excellent for purposes of meditation. Being a defender of the Church's faith, he published certain pamphlets:—"Witnesses to The Truth"; "Catholic Principles": and "Coming Catholicism." He generally preached written sermons. Three important works, which were practically completed before he died, but not published, were "The Life of Bishop Garrett," of Texas; "The Order of the Administration of the Holy Communion," with directions and devotions for priests; and "Confirmation Instructions." The work on the Service of the Holy Communion is in my possession, valuable for guidance in its' ceremonial, conforming to the Prayer Book Usage.

During the 1st World War, Fr. Hall wrote a series of articles for the Asheville daily paper on "Sidelights of the War," information on all kinds of governmental and army affairs, and other matters of patriotic and public interests, showing a versatility of knowledge. One of the articles was on Cardinal Mercier of Belgium, entitled "A Modern Bayard," which spoke of the Cardinal's courageous protest against the German invasion of his country. I have the article.

On Fr. Hall's leaving St. Mary's and Asheville the following quotations from the two Asheville papers speak of the good life he lived among us. From the Asheville Citizen, Nov. 1st 1925:—"The Asheville Community and even a wider section learned with deep regret that it is to lose Father C. M. Hall thru his acceptance of the call to the Bridgeport Church. The loss to St. Mary's Church may be

termed parochial; the community suffers the loss of a citizen of high talent, clear vision, and calm courage—a civic leader. We will be the poorer in a high intellectual way with the departure of the priest of St. Mary's Church—it is the loss of one who is of far more than local note in churchly affairs." From *The Asheville Times*:—"The people of Asheville, not only of St. Mary's but of all the Churches in the city, have learned with sincere regret of Father Hall's decision to leave St. Mary's for another and larger field of Christian labor, because he had made a permanent contribution to the strengthened spiritual life of Asheville . . . In addition to the duties of his parish, Father Hall has long been known as a minister who was always ready, always seeking an opportunity, to do good in some way to those in need or in distress; his good deeds over a wide territory have been more numerous than even his parishioners will ever know."

The year of his leaving Asheville he had been appointed by Bishop Horner as one of his Examining Chaplains. This is interesting to note, as the bishop had not been in sympathy with some forms of worship at St. Mary's. But the report given me by one of St. Mary's long-time members that Bishop Horner had said at one time that Father Hall's teaching that he gave at St. Mary's was all right, would seem to be in accord with his appointment of him, at too late a date however for the exercise of the appointment, as one of his Examining Chaplains. I would note here the reputation the bishop had among his clergy, that he was always known "to stand behind them." The following are some excerpts from an article in the *Living Church* after his death:—"As reported in the *Living Church*, the Rev. Charles Mercus Hall, rector of Trinity Church, Bridgeport, Conn. died at the rectory the evening of Thanksgiving Day, Nov. 28th. He had officiated at the Church Services that day, and had been enjoying at home the visits of his children and grandchildren, apparently in good health, when God's call came to him to lay down his work on earth and enter into the life beyond the veil . . . Let us keep with loving devotion the armor that he had now laid aside. This is not one of earthly material, a treasure to be preserved and looked upon, subject to decay. Rather it is the spirit that marked his life—Uplifting heart and soul and mind, day in and day out, in love and praise and adoration, to his Father in Heaven, and to His Divine Son, our Saviour, he received from thence his commission, the strengthening of his faith and the enobling of his love for man. Then, as he went about doing good and ministering to souls, his spirit shone, his words cheered and comforted, his sword flashed against evil, his every action that of one zealous and happy in his Lord's service, so that these among whom he worked knew that the Lord was present and powerful among them, to love and to draw, to heal and to save. To do the will of our Lord, to teach the whole truth as Our Lord taught it to others, and to defend that truth today, as the Holy Spirit has revealed it to us, was the chief concern of this,

God's faithful servant . . . To this, our affectionate appreciation of him in behalf of our fellow-priests, we would add a word received since his death from a bishop of the Church:—"He was a prince in the House of David, and a priest forever, and no doubt God has only opened to him a door of wider opportunity and higher exercise of those glorious powers with which he was endowed."

This is signed by a Committee of the Priests' Fellowship, Diocese of Connecticut, James B. Sill, C. Clark Kennedy, and Joseph A. Racioppi. Its' date Dec. 12th, 1929.

WE BECOME A DIOCESE

AFTER all requirements had been fulfilled, the petition from the Jurisdiction of Asheville to become the Diocese of Western North Carolina, presented at the General Convention of the National Church, meeting in Portland, Oregon, was accepted Sept. 12, 1922. We had been a Missionary Jurisdiction for twenty-six years. As a diocese we became self-supporting, are able to elect our bishops instead of their being chosen by the National Church, and are allowed a full representation of four clerical and four lay delegates to the Conventions of the National Church, instead of one clerical and one lay as allowed to a Missionary District. The purpose of becoming a diocese seems to have occupied our thoughts, at least those of Bishop Horner, since the first year of his episcopate. In his address to the Convention of the Jurisdiction meeting at Hickory in 1902 he says:—"I think the greatest obligation resting upon us and the one that will be so considered by the Church in the United States is to become a self-supporting Diocese at the earliest possible date and our growth in financial strength in the last few years warrants the calculation that within the next few years we can apply to the General Convention for organization into a Diocese" . . . "I strongly advocate the appointment of a Committee on Endowment, with instructions to raise an endowment within the next five years, so that we may go before the General Convention in 1907 and ask to be organized into a Diocese, and the income of our invested funds should be placed at the disposal of this committee to be used in this endowment." The further continuance of the purpose to become a diocese is outlined in a pamphlet published in 1919 called "The Struggle for a Diocese." The Preface to the pamphlet gives the following ones as its authors:—Frederick D. Lobdell, Chas. E. Waddell, Kingsland Van Winkle, H. Norwood Bowne, Reginald Howland, Herbert D. Miles, John H. Pearson, James B. Sill, R. R. Harris, William T. Lindsey, Cyril E. Bentley, Chas. Mercer Hall. The pamphlet takes in details of the movement, year

after year, thru committees appointed at Convention, to appraise the necessary funds for becoming a diocese, and to show how they could be met and raised, for the purpose of diocesan organization. The above names were representatives of All-Souls, Biltmore; St. Mary's, Asheville; St. Francis, Rutherfordton; Holy Cross, Tryon; St. Luke's, Lincolnton; Grace, Morganton; and Christ School, Arden. There had not been agreement between the bishop and others as to our readiness to become a diocese, the bishop holding that we were spiritually strong enough but financially weak, while others would hold the reverse. However, the effort at this time proving successful, the Jurisdiction of Asheville became the Diocese of Western North Carolina by action of the General Convention, meeting in Portland, Oregon in September 1922. Certain papers had been presented to show that we could meet the Canonical requirements for becoming a diocese. One gave the list of parishes, Trinity, Asheville; St. Mary's, Asheville; St. Matthias, Asheville; All Souls, Biltmore; St. John in the Wilderness, Flat Rock; Calvary, Fletcher; St. Mark's, Gastonia; St. James', Hendersonville; Ascension, Hickory; St. James, Lenoir; St. Luke's, Lincolnton; Grace, Morganton; St. Francis, Rutherfordton; Holy Cross, Tryon; Grace, Waynesville; St. Paul's, Wilkesboro. And this paper also gave the list of resident clergy, regularly settled in a parish or congregation, six being required. We give the list.

Bishop—Rt. Rev. Junius Moore Horner, D.D. Consecrated Dec. 28, 1898.

Rev. Alfred H. Stubbs	Rev. Arthur W. Farnum
Rev. John A. Deal	Rev. Willis G. Clark
Rev. Edmund N. Joyner	Rev. Hugh A. Dobbin
Rev. Charles D. Chapman	Rev. John C. Seagle
Rev. William P. Browne	Rev. Jacob R. Jones
Rev. George H. Bell	Rev. Edwin E. Knight
Rev. William R. Savage	Rev. Samuel B. Stroup
Rev. Frederick D. Lobdell	Rev. Norvin C. Duncan
Rev. Hibbert H. P. Roche	Rev. James B. Sill
Rev. Charles Mercer Hall	Rev. Sanders R. Guignard
Rev. J. W. Cantey Johnson	Rev. John H. Griffith
Rev. Albert New	Rev. Basil M. Walton
Rev. Benjamin S. Lassiter	Rev. Albert G. B. Bennett
Rev. William F. Rice	Rev. Clarence S. McClellan, Jr.
Rev. David T. Johnson	Rev. James T. Kennedy
Rev. Reuben R. Harris	Rev. George M. Manley
Rev. Charles Percy Burnett	

Another requirement for our becoming a diocese was that a guarantee should be given the General Convention that the Jurisdiction had sufficient funds to meet the salary to be paid the bishop of the new diocese. This was given, in that \$71,000.00 of the Ravenscroft

Permanent Fund had been set aside and appropriated to the Episcopal Endowment Fund, the interest thereof to be used for the support of the Episcopate. As a Missionary Jurisdiction the salary of the bishop had been paid by the National Church. The Ravenscroft Fund had accumulated thru the sale of land of the Ravenscroft properties and from the income of the Roebeling properties. In previous Sketches we have spoken of the first. In 1908 Mr. and Mrs. John A. Roebeling, members of the Church, had conveyed twenty-five acres in Asheville to the trustees of the diocese. The land lay chiefly in the St. Dunstan's Road area. They were leaving Asheville, which had been their home. It was a generous gift.

The papers, or Exhibits as they were called, presented to the General Convention for purpose of our becoming a diocese, included one, Exhibit D, in regard to the general status, geographical location, etc., of the Jurisdiction of Asheville, which is interesting for preservation. It is found in the Journal of the Primary Convention of the Diocese, held in 1922. I quote from it:—"The Missionary District of Asheville embraces territorily the counties of Alleghany, Wilkes, Alexander, Catawba, Lincoln and Gaston in the State of North Carolina, and that portion of the State lying West thereof. This division is located generally west of the Catawba River, which forms much of the eastern border of the Asheville District. It includes much of the Piedmont of North Carolina, and practically all of the noted mountain country. The area is 11,710 square miles, and the population by census of 1920 is 650,000. There are 28 counties in this area. The Western end of the State is included in it and the name of Western North Carolina is meant to cover that part of the State, whose distinctive characteristics have become well known nationally. It is here that the Appalachian Ranges reach their greatest beauty and verdure, rising to the highest points east of the Mississippi River, no less than thirty mountain peaks having an elevation of more than six thousand feet above sea level. The highlands have become one of the chosen Winter resorts of the nation and the delight and health resort of all the Southland for summer vacations. But the first idea of many, who have no other contact with Western North Carolina, leads to a misconception of the industrial, commercial, and agricultural importance of the territory embraced in the proposed diocese. The Catawba River on its borders is the largest asset of the Southern Power Company in its large hydroelectric development, and in consequence industrial changes have been so rapid that it is difficult to realize the permanent place they have formed. The cotton mill industry is closely identified with Caldwell, Cleveland, Catawba, Lincoln, Rutherford and Gaston Counties, the last named forming with its 98 mills the center of cotton manufacturing for the Southern States. Lumber, hard woods, furniture and by-products, such as paper, are the basis for other industrial life. The agricultural interests, grain, cotton, truck, dairying and apples, are reflective of the

fact that the people of the District are essentially rural, for while the towns, some twenty in number, headed by the City of Asheville with 30,000 people, may include 100,000 people altogether, the rest of the people are in the mountains and on farms. The new Diocese will have perhaps the smallest negro population of any diocese in the South, scarcely one-eighth being colored. With the exception of the Churches in the larger towns, and in the summer colonies, nearly all of the Church's work is among the mountain whites; among these are included those who have moved into the mills and larger towns. The central objective is to love and bless these people with the story of the Gospel and its message of loving kindness and mutual helpfulness, as this Church has received the same. Its congregations represent a native born American type, whose ancestors bore the American arms at Kings Mountain, and started the retirement of the British from the Carolinas to Yorktown."

This Exhibit D. or the bishop, if I guess a-right of its author, goes on to speak of the four Diocesan boarding schools, and the need the new diocese will have of the continued interest of the National Church in these and its other missionary activities. And it concludes:—"In season and out of season, the faithful clergy of this District are presenting the Gospel of Our Lord and Master as representing Him and His Church, in this noble and beautiful land, and cooperating with them, in an earnestness and ever increasing responsiveness and ability, are the many devoted and able men and women who make the laity of the Church. The unanimous action for this request in convention assembled (i.e., the request to become a diocese) has brought both enthusiasm and force for their chosen course."

KANUGA'S EARLY YEARS

Written in 1949

IT WAS in 1928 when the first Summer Conferences were held at Kanuga, and were so held with consent of the owners of the property before the Church had acquired title to it. It was to be a test on the part of those promoting the Conferences as to a possible future success in the holding of them. The buildings had been used for hotel purposes, and were now available for purchase, as also a surrounding tract of 400 acres including a lake. The owners of the property, thru Mr. George Stevens of Asheville, who was one of the owners, had offered the property for \$98,000.00, tho with additional expenses in securing it the price in time amounted to \$104,000.00. The plan of those of the Church interested in securing the property

was that the ownership should pass to the four dioceses of Western North Carolina, East Carolina, South Carolina and Upper South Carolina, for the purpose of a Summer Conference Center, and that a Board of Managers for the Conference Center should consist of the bishop of each diocese, and of a clergyman, layman, the president of the Woman's Auxiliary and a representative of young people from each diocese. The plan succeeded, and the property was bought in time for the 1929 Conferences. Behind these few words lies a vision of Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina, and a willingness to back up the vision with some hard labor, of which the raising of the necessary funds for acquiring the property was not the least. A few years previous, Bishop Juhan, of Florida, while rector of Christ Church, Greenville, S. C., had promoted a camp for boys and girls, and Bishop Finlay and others had opened a young peoples conference center, first at Bowman's Bluff on the French Broad River, and later at Camp Transylvania, near Brevard. Bishop Finlay and others felt the need of promoting the conferences on a larger scale than those plans afforded. The price of the Kanuga property seemed almost impossible to meet. Mr. Stephens undertook to raise donations thru Asheville Church people, and he advised Bishop Finlay to go to New York to raise funds. Thru Mr. Stephens \$45,000.00 was pledged. The bishop went to New York and returned with \$600.00; \$500.00 of which amount was given by a good Presbyterian. "It looked as tho the proposition was hopeless," so the bishop reported. At Mr. Stephen's suggestion, and giving the bishop the names of ones to be interviewed, he again went to New York, the effort now resulting in securing \$45,000.00. So the Kanuga property came into possession of the Church in time for the 1929 Conferences. Another one who gave unsparingly of his time towards securing the above amount was Mr. Harry M. Roberts, of Fletcher, N. C. The successful continuance of them was due both to the guiding and persevering spirit of Bishop Finlay, as also to those assisting him in the teaching and in the managing staffs. Rev. Rufus Morgan acted as his assistant manager and also as treasurer of the Board of Managers. Dr. H. K. Pendleton, of The Advent, Spartanburg, was chaplain of the Adult Conference. Dr. Homer Starr of Charleston was dean of the Young Peoples Conference. Rev. J. W. Cantey Johnson and Rev. John Long Jackson were directors of the Adult Conference. And the bishops of the Carolinas, Bishop Thomas, Bishop Darst, Bishop Horner and later Bishop Gribbin were all active supporters of Kanuga. And many women of the Church became leaders in the teaching positions as also acting as counselors and hostesses.

The general pattern of the conferences has continued largely as in the early years. Young people from age 15 met for twelve days from June 15th; juniors, ages 12 to 15 from July 1st for 12 days; the adult and clergy conference for two weeks from middle of July; a

guest period followed until early in September. The income from the guest period helped in meeting expenses of the conferences.

The following report of 1932 Adult and Clergy Conference in the Highland Churchman shows how successful was one of the Conferences in the early years:—"Delegates and leaders came this year to the number of 220; ten members of the staff, whose duties prevented class attendance, and twenty-six children brought the total number to 256.

The following dioceses were represented by those taking courses, including the leaders:

Upper South Carolina	40
North Carolina	59
South Carolina	35
Western North Carolina	25
Southwestern Virginia	12
Washington	11
East Carolina	8
Georgia	5
Tennessee	5
Virginia	4
Florida	2
Louisiana	2
Other Dioceses	12
Total	220

There were courses given by such well-known leaders as Bishop Bratten of Mississippi and Bishop Finlay, Dr. Lewis Franklin, our National Treasurer, Rev. C. Rankin Barnes, of the National Council, Rev. Walter Lowrie, D.D., Dean William H. Nes of New Orleans, Rev. Malcolm S. Taylor, Rev. Gardiner S. Tucker, D.D., Rev. Homer W. Starr, D.D., Rev. T. Tracy Walsh, and the Misses Mabel L. Cooper, Annie M. Stout, Eliz. L. Baker and Mrs. Horace G. Torbert and Mrs. Shubel Beasley. Interesting lectures and religious pageants were given at night . . . There were the usual afternoon recreations, golf, tennis, hiking, riding, rowing, swimming, croquet and horse-shoe pitching, and the Noah's Ark boat ride after supper . . . Over \$1,000 has been raised for the building of a Chapel, at present a part of the main floor of the Inn being set apart for Chapel use. Here each day began with the Service of the Holy Communion, and the days closed with a devotional twilight service on the lake shore. Bishop Finlay, President of the Kanuga Conferences, Rev. A. Rufus Morgan, business manager, and Rev. John Long Jackson, Director of the Adult Conferences, and their office and house assistants deserve praise for the smooth running of the conference machinery.

The location of the Kanuga buildings, on the shore of a lovely lake, with some adjacent farm land, and in a woodland setting, with a mountainous background, proved to be ideal for the purposes of the

Conference Center. And no one in its early days enjoyed the place more and helped more to promote the welfare of those who came to use its benefits and privileges, than the bishop who had had a vision and with a loving heart and large and open mind had helped to bring it to its happy fulfillment. He, we may say, was foremost in creating what many have learned to know as "The Spirit of Kanuga."

About The Author

James Burges was the second son of Rev. Thomas Henry and Jane Burges Sill, of New York City. His father was priest in charge of St. Chrysostom's Chapel, New York, one of the Chapels of the parish of Trinity Church, and located at corner of Seventh Avenue and 39th Street, spending a long ministry of forty years here.

James had three brothers and two sisters. He was a graduate of Trinity School, of Columbia College, and of the General Theological Seminary, all in New York City. His first three years in the ministry were as assistant at The Church of The Redeemer, New York, Rev. W. E. Johnson the rector. He then became rector of Trinity Church, Ashland, and Grace Church, Prattsville, in the diocese of Albany, of which Rt. Rev. W. C. Doane was bishop. These were country parishes, and, after a few years, in coming to the Western North Carolina diocese, (then the Jurisdiction of Asheville) "Father" Sill, as he is generally known, has continued his ministry largely in the Church's rural work. Locating at Rutherfordton, N. C., he was associated with Rev. F. D. Lobdell, in the parish of St. Francis, as also in the care of Mission Churches, at Shelby and in Rutherfordton and Polk counties. He later lived at Shelby, being in charge of The Church of The Redeemer there. From 1916 to 1921 he was rector of Calvary Church, Fletcher, as also missionary at the Churches at Hillgirt and Edneyville. As an added call to the missionary interests of the diocese, he would make visits to St. Paul's, Wilkesboro, St. Mary's, Beaver Creek, and Trinity Church, Glendale Springs, as these needed the Church's ministrations, while he continued in his other fields.

His last five years in the active ministry were as priest in charge of The Church of The Redeemer, Craggy, (now an Asheville suburb) and at St. Luke's, Chunn's Cove.

Upon retirement in 1945, and while living in Tryon, N. C., Father Sill has continued to supply at Churches, as called on. His ministry in Western North Carolina has been during the episcopates of Bishop Horner, Bishop Gribbin, and Bishop Henry. His age is now 84 years. He and Rev. J. T. Kennedy are the ministers of the longest standing in the diocese, although Mr. Kennedy having served as deacon for many years, Father Sill is the priest of longest standing. He lives in a cabin in the woods, near Tryon, and is appreciative of the town and its people, and of the privileges of the parish of Holy Cross.

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